(Text with English Translation and Notes)

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भट्टिकाव्यम्

BHAṬṬI-KĀVYAM

Edited with an English Translation

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PREFACE

This edition of the *Bhaṭṭikāvya* with English Translation and Notes (the latter to be issued separately) is specially prepared for students of Sanskrit grammar who desire to follow the application of the grammatical rules of Pāṇini as illustrated in the *Bhaṭṭikāvya*. The student will find herein full explanations of almost all the *sūtras* of Pāṇini expounded by the poet. We have also explained, at many places, the relevant *Varttikas*. We hope that this would meet the needs of the students of Sanskrit grammar.

It brings to our mind the scholarship of my father, the late Anant Viṣṇu Karandikar, who first introduced us to the intricacies and beauties of the Sanskrit grammar of Pāṇini. He belonged to the long line of grammatical tradition in Poona, and was a student of the late Kṛṣṇaśāstri Chiplunkar, a noted Sanskritist and a famous Śāstri who served the Bombay Government. If there is any creditable performance in this edition, it is dedicated to this long line of Sanskrit scholars.

My wife, Dr. (Mrs.) Shailaja Karandikar, a Sanskrit scholar herself, was kind enough to discuss with me many intricate points of translation, grammar and rhetorics in this work. She has also contributed considerably to the Translation and Notes.

I acknowledge my indebtedness to the previous editions of the *Bhaṭṭikāvya*, including those of

Prof. K. P. Trivedi (*Bombay Sanskrit Series*), the Venkateshwar Press edition, the Nirnayasagar Press edition (all of Bombay); the Banaras edition of Śri Śeṣarāja Śarmā Śāstri, the Calcutta edition of Prof. S. Ray, and the one with the commentary of Bharatamallika. The *Gaṇapāṭha* and the *Vārttikas* are taken as they appear in Prof. Pathak Śāstri's edition of the Pāṇini Sūtras. At a later date I had before me an English translation of the *Bhaṭṭikāvya* by Prof. G. G. Leonardi.

Much of this work was done during my comfortable stay at the residence of my brother-in-law, Shri V. V. Nagarkar, M.A., I.P.S., and Mrs. Kumudini Nagarkar, B.A., for which our grateful thanks are due to both of them. I am also thankful to my friend Shri R. D. Khandekar who did the typing of the translation in spite of his other responsibilities.

I thank Messrs Motilal Banarsidass for their kind encouragement and uniform courtesy during the preparation of this edition of *Bhaṭṭikāvya*.

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INTRODUCTION

I. BHAṬṬIKĀVYA AND ITS AUTHOR

The Title

The *Bhaṭṭikāvya*,[1] called so after its author Bhaṭṭi, is named also according to its subject matter as *Rāmacarita*,[2] *Rāvaṇavadha*[3] and *Rāmakāvya*.[4] Some equate 'Bhaṭṭi' with 'Bhartṛ' and hence call it *Bhartṛ-kāvya*.[5] We have accepted the title *Bhaṭṭikāvyam,* being the one used by the earliest commentary on the work *Jayamaṅgalā* and by the most famous commentator Mallinātha.

Authorship

The author has not mentioned his name in the work even once. But writers on Sanskrit grammar, while quoting from the *Bhaṭṭkāvya,* mention Bhaṭṭi as its author. He is often referred to as Bhaṭṭi-Brāhmaṇa, Bhaṭṭi Paṇḍita, Svāmibhaṭṭa, Bhaṭṭisvāmin, Bhaṭṭa Mahābrāhmaṇa or Kavi Bhaṭṭa. These are but respectful ways of mentioning a great poet. Bharatamallika in his *Mugdhabodhinī* calls him Bhartṛhari.[6] This seems to be the result of an attempt at linguistic reconstruction aiming at deriving 'Bhaṭṭi' from 'Bhartṛ' and equating him with the renowned grammarian, author of the *Vākyapadīya* and the three *Śatakas*. Bhaṭṭi's proficiency in grammar, like that of Bhartṛhari, seems to have led to this

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1. *Cf*., Jayamaṅgala, Harihara, Mallinātha, Kandarpacakravarti and Kumudānanda.

2. Edition by Śivadatta (1928).

3. Aufrecht, H. P. Shastri.

4. Jaisalmer MSS.

5. Bhandārkar Oriental Research Institute MSS No. 447.

6. Also Kandarpaśarmā, Vidyāvinodācārya, Keśavaśarmā, Westergaard.

identification.[1] Two verses attributed to Bhartṛsvāmin or Bhaṭṭisvāmin in the *Śārṅgadharapaddhati* are given in the *Subhāṣitāvali* as those of Bhartṛhari. Aufrecht has rightly pointed out that Bhaṭṭi cannot be identified with Bhartṛhari, though he accepts the derivation of 'Bhaṭṭi' from 'Bhartṛ'.[2] Hoernle seems to identify him with Vatsabhaṭṭi of the Mandsore Inscription.[3] But this identification which is based on similarity of description is refuted by Keith on the basis of the grammatical blunders committed by Vatsabhaṭṭi.[4] Bohlen equates him with Bhaṭṭāraka, the king of Valabhi and further mentions that Bhartṛhari, his court poet, composed the *Rāvaṇavadha* and let it pass in the name of his patron.[5] But this cannot hold ground in as much as Bhaṭṭi has himself mentioned at the end that King Śrīdharasena ruled Valabhi when the art epic was composed.[6] Later grammarians have quoted from the *Bhaṭṭikāvya* under the name of Bhaṭṭi, but from the *Vākyapadīya* and the Śatakas in Bhartṛhari's name ; this fact leaves no doubt regarding the distinct identity of the two. Some identify him with Bhaṭṭibhaṭṭa, son of Bāppā, who received a grant from Dhruvasena III, the son of Dharasena IV, in A.D. 653. But this seems to be improbable, since Bhaṭṭi wrote during the reign of one of the four Dharasenas who ruled before Dhruvasena. Dhruvasena was a Vaiṣṇava while Bhaṭṭi was a Śaiva like the first two Dharasenas. He has described in *Bhaṭṭikāvya* even king Daśaratha as a great Śaiva.

Bhaṭṭi—Life and Date

Bhaṭṭi is referred to as Svāmi-sūnu, but one cannot say

1. Rudolph Roth, Otto Bohtlingk, Kandarapacakravartin, Nārāyaṇa-vidyāvinoda and Bharatamallika.

2. *Indian Aniquary*, Vol. XI, p. 236.

3. *Jl. of the Royal Asiatic Society* (*JRAS*), 1909, p. 759. (Also Mujumdar).

4. *History of Sanskrit Literature*, p. 116.

5. Preface to Śatakas, p. 6.

6. *Śrīdharasūnu-Narendrapālitāyām*. *Sūnu* is an obvious mistake for '*Sena*'.

whether Svāmi was his father's name or just an honorific title which came later to be applied to 'Bhaṭṭi' too. Colebrooke identifies him with Bhartṛhari who mentions Śrīdharasvāmi as his father's name, in the *Vākyapadīya*. He distinguishes this Bhartṛhari (or Bhaṭṭi) from Bhartṛhari the brother of King Vikramāditya. Aufrecht accepts Śrīsvāmī or Śrīdharasvāmī as Bhaṭṭi's father's name, but does not agree with his identification with Bhartṛhari. Another tradition takes him to be the step-brother of Vararuci, Vikramārka and Bhartṛhari, and born to a Brahmin from a Vaiśya wife. The only thing that one can say for certain is that he was a Brahmin who composed his art epic during the regime of (Śrī) Dharasena, in Valabhi.

Four Dharasenas ruled Valabhi from 495-641, Dharasena I upto A.D. 495, Dharasena II, A.D. 495-571, Dharasena III, A.D. 571-620 and Dharasena IV, A.D. 620-641.[1] These dates are based on epigraphical evidence and there need be no doubt regarding their authenticity. The question is, which Dharasena happened to be Bhaṭṭi's patron. Valabhi, the capital of Saurāṣṭra is the same as Walleh[2] and the Valabhi Saṁvat is very probably the Gupta Valabhi Saṁvat. Dharasena I is placed in 183 and Dharasena IV in 330th year of this Saṁvat. But there is no concurrence of opinions regarding its commencement. The name 'Bhaṭṭi' occurs in the grants of Dharasena I and Dharasena III as that of the Kitchen Superintendent; this cannot, in all probability, be our learned poet. Dharasena I had taken to himself the title of *Senāpati*, while Dharasena II styled himself, first as *Sāmanta*, then as *Mahārāja* and then again as *Mahāsāmanta*. He was a patron of learning and a very popular king. About Dharasena III we know next to nothing. Dharasena IV styled himself *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara* and *Cakravartin*, indicating that he was an emperor, much more than a mere '*Narendra*'. Bhaṭṭi's patron, however, was Śrī-Dharasena '*Narendra*' only. The Maitreya kings of Valabhi were devotees of Śiva and prided on

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1. C. Mabel Duff, *Chronology of India*, Westminister, 1899, p. 355.
2. *Indian Antiquary*, I, (1872), p. 130.

being *Māheśvaras* or *Parama-māheśvaras*. Bhaṭṭi too seems to have been a Śaiva, as will be shown later. He does not mention Buddhism at all, while, during the regime Dharasena IV, Valabhi ranked second to Kapilavastu in patronising Buddhism ; it had a hundred monasteries harbouring six thousand Buddhist mendicants of the Sammatiya school. Dhruvasena (A.D. 621) also made land gifts to a Buddhist monastery. He also boasted of being a *Parama-bhāgavata* or *Paramādityabhakta*, evidently not a Śaiva. So, most probably, Bhaṭṭi flourished before A.D. 621.

The *Bombay Gazetteer* maintains that Dharasena IV was Bhaṭṭi's patron.[1] But the term '*Narendra*' can hardly be interpreted as an emperor or a *Cakravartī* which was the title of Dharasena IV. Dr. H. R. Divekar seems to be right in conjecturing that he lived during the rule of Dharasena II (*Śrī* in *Śrīdharasūnu* is an honorific title and *Sūnu* a mis-spelling for '*Sena*').[2]

Bhaṭṭi, Bhāmaha and Daṇḍin

The chronological relationship between Bhāmaha, Daṇḍin and Bhaṭṭi, if fixed for certain, will provide further evidence regarding the date of Bhaṭṭi. But that relation is, in itself, widely debated by different scholars, The main bone of contention is the last verse of the *Bhaṭṭikāvya* :

व्याख्यागम्यमिदं काव्यमुत्सवः सुधियामलम् ।
हता दुर्मेधसश्चास्मिन् विद्वत्प्रियतया मया ॥

which closely resembles Bhāmaha's censure of such compositions in :

काव्यान्यपि यदीमानि व्याख्यागम्यानि शास्त्रवत् ।
उत्सवः सुधियामेव हन्त दुर्मेधसो हताः ॥ (II. 20)

1. Vol. I, Pt. I, '1096, 90-91. Also K. P. Trivedi, C. V. Vaidya, and R. C. Parikha.

2. *J of the Royal Asiatic Society*, (*JRAS*), 1929, pp. 825-41.

Did Bhaṭṭi write in anticipation of a possible objection by the rhetoricians ? Or, was he defending himself against Bhāmaha's specific objection in the above verse ? According to Dr. H. R. Divekar, "It is not thus a boast, but rather an excuse. If a poet is to boast of his poem as being a hard nut to crack, he will boast that the learned and not the dull-witted will find it difficult. To puzzle the dull-witted is not a thing to be proud of and that is why Bhaṭṭi gives '*vidvatpriyatā*' as an excuse for it. It will, therefore, be not wrong, if it is said that the verse of Bhāmaha whose conception of poetry is *avidvad-aṅganā-bāla-pratītārthaṃ prakāśavat*, must be original and the verse of Bhaṭṭi who also accepts that conception, is based on Bhāmaha's words. The word '*eva*' which signifies *pratiṣedha* (contradiction) and the reason '*vidvatpriyatā*' makes this quite clear in the mind of the reader."[1]

Possibly both were close contemporaries and Bhāmaha had a dig at Bhaṭṭi after reading a major portion of the *Bhaṭṭikāvya* and Bhaṭṭi inevitably retorted at the end in his own way. That is why he substituted '*alam*', "that much is enough for me", in place of '*eva*' and declared that he did not feel sorry like Bhāmaha who exclaimed '*hanta*', for he had knowingly disappointed the dull-witted because of his fondness for the learned. Many other striking semblances between the two may also be taken to indicate that the two were contemporaries, naturally interested in each other's literary activities. His list of figures of speech concurs partly with Bhāmaha's and partly with Daṇḍin's but often he seems to have taken quite a different line in illustrating the figures of speech. Bhaṭṭi's expression *dūrvā-kāṇḍam iva śyāmā* (V. 18) occurs in an illustration of simile in Bhāmaha's *Kāvyālaṅkārasūtra*. Bhāmaha seems to refer to Bhaṭṭi in one of his verses (VI. 62) wherein he describes the crossing of *śabdārṇava* and the ocean as equally surprising. But these instances only show that Bhāmaha was acquainted with a major portion of Bhaṭṭi's work, Bhāmaha, according to Dr. De and Dr. Kane, however, probably belonged to the first half of the

1. *JRAS*, 1929, p. 830.

eighth century. But the lower limit of his date cannot be fixed with any certainty. He preceded Vāmana and Udbhaṭa, that much is certain. If he were a contemporary of Bhāmaha, he cannot be placed after the 7th century.

Jinendrabuddhi, the author of *Kāśikāvivaraṇapañjikā*, refers to a Bhaṭṭi as an exponent of Pāṇini's sūtras. No commentary on these sūtras by Bhaṭṭi has been found so far. Probably Jinendra refers to the exposition in the *Bhaṭṭikāvya* itself. In that case, Bhaṭṭi must be put before Jinendra, *i.e.*, before 700 A.D. Śrīśacandra has shown that *Bhaṭṭikāvya* was known to Jayāditya who passed away in 661 A.D.

Dr. De regards Bhaṭṭi as a contemporary of Bhartṛhari with whom he was wrongly identified.[1] He is even regarded by some as Bhartṛhari's step-brother. V.S. Apte's *Dictionary* puts Bhartṛhari's step-brother Vikramāditya in 545 A.D. Under the circumstances, Bhaṭṭi too must have written his poem during the 6th century A.D. Dharasena II gave a grant in A.D. 571, and he assumed the title of *Mahārāja* A.D. 588-89. So Bhaṭṭi's date can be fixed before A.D. 588, since he refers to Dharasena only as *Narendra.*

Bhaṭṭi's life

We know but little of Bhaṭṭi's life. He was the son of Svāmin, a Brahmin, and was a versatile genius who had learnt Arthaśāstra, Vyākaraṇa, Alaṅkāraśāstra and Chandaśśāstra, at least. He planned the *Bhaṭṭikāvya* as an epic biography of Rāma, illustrating many of the *sūtras* of Pāṇini and completed it within a year. Śeṣarāja Śarmā, in his Introduction to the *Bhaṭṭikāvya*, has narrated the following story as the reason : A king asked a Paṇdit if he could teach grammar to his son in one year. He accepted the task and adopted this double device for completing the job.[2] S. Ray's story is quite different. He has identified Bhartṛhari with Bhaṭṭi and given the anecdote as under : One day an elephant passed between Bhartṛhari and his pupils whom

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1. *History of Sanskrit Poetics*, I, p. 50.

2. Ed. Chaukhamba S. S. Office, Varanasi, 1975, Introduction, p. vi.

he was teaching grammar. This evil omen necessitated the suspension of the lessons and Bhartṛhari discovered a remedy in the form of this double plan for teaching grammar indirectly through a longer narrative poem on the life of Rāma.

Bhaṭṭi's end is mentioned in the *Bhojaprabandha* in the following *citra* verse :

भट्टिर्नष्टो भारवीयोऽपि नष्टः भिक्षुर्नष्टो भीमसेनोऽपि नष्टः ।

भुवकुण्डोऽहं भूपतिस्त्वं च राजन् भब्भापङ्क्तावन्तकः सन्निविष्टः ॥

But it throws no light on the life or date of Bhaṭṭi nor does it help in fixing the relative chronological position of the four poets mentioned in the first three lines.

II. BHAṬṬIKĀVYA—A CRITICAL STUDY

The Plan of the work

The *Bhaṭṭikāvya*, according to the commentators, has been planned on a double level, narrative (*lakṣya*) and illustrative (*lakṣaṇa*). On the narrative plane, it deals with the life of Rāma in twenty-two cantos. The illustrative plane is concerned with illustrating most of the important *sūtras* of Pāṇini. It is divided into four Kāṇḍas : (1) Miscellaneous rules (*Prakīrṇa-kāṇḍa*) (cantos 1-4), (2) Leading rules (*Adhikāra-kāṇḍa*) (cantos 5-9), (3) Rhetorics (*Prasanna-kāṇḍa*) (cantos 10-13), and (4) Verbal formations : Tenses and Moods (*Tiṅanta-kāṇḍa*) (cantos 14-22). It is strange that the poet includes rhetorics in grammar. His principal aim was the teaching of grammar ; the Rāmacarita serves but as a means to the end. Yet the poet has planned it on the model of an art epic like the *Raghuvaṁśa*, *Naiṣadha* etc. Naturally our *Bhaṭṭikāvya* study too will have two different aspects, 'Critical Appreciation' and 'Grammatical Analysis'.

Bhaṭṭi's plan, it seems, was emulated by quite a few grammarian-poets. Bhūma or Bhūmaka has illustrated the whole of Pāṇini's *Aṣṭādhyāyī* in his *Rāvaṇārjunīyam*, an art epic on the story of Sahasrārjuna. He too belonged to Valabhi. Kāśīnātha's *Yaduvaṁśa-kāvya* draws its narrative portion from the *Bhāgavata-purāṇa* and illustrates Pāṇini, Vararuci and Trivikrama,

Nārāyaṇa's *Subhadrāharaṇam* and *Dhātukāvyam*, Vāsudeva's *Vāsudevavijayam*, Kṛṣṇalīlāśuka's *Śrīcinhakāvyam*, all seem to be planned in Bhaṭṭi's pattern. Later on, Māgha too tried to exhibit his grammatical proficiency in his *Śiśupālavadha*, though he did not emulate the whole plan of Bhaṭṭi.

i. CRITICAL APPRECIATION

General observations

Bhaṭṭi has himself referred to his composition as a mere '*kāvya*'. Yet the division into *sargas*, the change of metre at the end of each *sarga*, the choice of a *Dhīrodātta* hero from history, etc. clearly indicate that he had meant it to be a *mahākāvya*, as defined later by Daṇḍin and others. Indian tradition, including his commentators, does and, rightly so, respect him as a *Mahākavi*. In the words of Keith, "Considering the appalling nature of obstacles and the rather hackneyed theme adopted, Bhaṭṭi continues to produce some fairly interesting and, at its best, both lively and effective verse. His aim, in some degree, helps his style, as it prevents the adoption of long compounds or too recondite allusions and ideas."[1] In spite of the lack of fire and colour, the narrative flows with considerable speed and ease. One often comes across delightfully lucid proverb-like generalisations (*Arthāntaranyāsas*) and vivid, life-like descriptions (*Svabhāvokti* and *Bhāvika*). Dr. De, while criticising "the banal theme" and the consciously laboured language as a serious obstacle to appreciation and the necessity of employing only such words as are to be systematically illustrated as hardly leaving any freedom of choice to the poet, admits that "through the hard and damaging crust of erudition a glimmering of fine and interesting things"[2] are certainly perceptible to the observant eye.

Though there was little scope for innovation in the theme, the poet has made ocasional attempts at diversity, by introducing speeches, conceits and descriptions of nature, places and persons.

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1. *Classical Skt. Literature*, p. 117.
2. *A history of Sanskrit Literature*, (*Classical Period*) pp. 184.

Hence though the self-imposed curse of artificiality has no doubt somewhat suppressed, it has not completely neutralised Bhaṭṭi's narrative genius. His narrative flows undisturbed by lengthy didactic digressions or long-drawn descriptions. There is nothing recondite or obscure in his fancies, and the versification, though plain and simple, is varied, smooth and lively. We do often come across verses of real literary merit, so much so, that even a poet like Māgha was tempted to borrow the fanciful comparison in *jalada iva taḍitvān* (I. 19).

The Art Epic form

The *Bhaṭṭikāvya* possesses most of the external and internal characteristics of an art epic. It is a *sarga-bandha* divided into twenty-two *sargas* (cantos) of moderate length ; the shortest—twenty-first—contains only twenty-three verses whereas the longest—ninth—runs to 137 verses. Cantos V, VI, VII, VIII, IX, XV and XVII have each more than a hundred verses ; but the remaining vary between 30 to 70 verses. There is a change of metre at the end of every canto without a single exception. There is, however, neither a benediction nor a salutation at the beginning ; the commentators have explained away this lapse by arguing that Rāma's very mention serves the purpose of both, or that *abhūt* is a benedictory term in itself. But, in fact, the absence of *āśīr-namaskriyā* is no lapse from the rhetorician's point of view. They have mentioned the third option of *vastunirdeśa*, a mention of the subject-matter, which was availed of even by Kālidāsa in his *Kumārasambhava* beginning with : *asty uttarasyām diśi devatātmā Himālayo nāma nagādhirājaḥ.*

It is but consistent with Bhaṭṭi's fondness for brevity and directness that he, too, has begun straightway by introducing the father of the hero whom even the Omniscient chose as his father for the impending incarnation. The *Rāmāyaṇa* and the *Mahābhārata* are distinguished as histories (*Itihāsas*) as against the eighteen mythological works (*Purāṇas*). Bhaṭṭi has abided by the rule '*Itihāsakathodbhūtam*' in choosing the hero of the *Rāmāyaṇa* as his hero too. Rāma, the seventh incarnation of Viṣṇu himself, is a *Dhīrodātta* (courageous and sublime) hero, much superior to the prescribed *Caturodātta* (dextrous and

sublime) and is unanimously applauded as the highest limit of manly excellence (*Maryādā-puruṣottama*). Naturally, the principal sentiment is 'Heroism' to which 'Pathos' (*Karuṇa*) and 'Eros in separation' (*Vipralambha-Śṛṅgāra*) are the main subservients, along with other sentiments which occur occasionally. The work indirectly preaches the ideals to be followed by a son, a brother, a wife and a friend. As such it is certainly '*caturvarga-phalāyatta*; moreover, the biography of a human incarnation of Viṣṇu inevitably serves the purpose of spiritual upliftment (*mokṣa*), the fourth and the highest *puruṣārtha*. Vivid, lively and colourful descriptions of men, nature and places, as well as of incidents in human life, are an essential feature of an art epic and the *Bhaṭṭikāvya* is no exception to this rule, though Bhaṭṭi's descriptions are generally very short. An art epic is expected to be named either after the author, the narrative content or the hero ; the various titles of our epic conform to one or the other of these options, *Bhaṭṭikāvya* after the author, *Rāmacarita* after the hero and *Rāvaṇavadha* after the narrative content.

Descriptions

As already pointed out, descriptions of the various façades of life and nature, an inevitable characteristic of an art epic, are not wanting in the *Bhaṭṭikāvya* either. The Second canto begins with a brief but beautiful description of Autumn (II. 1-6), though there is no such description in the *Vālmīki-Rāmāyaṇa*. This short pen picture introduced by Bhaṭṭi, apart from being original, is very lively and colourful with its dancing creepers, serene rivers, blooming-lotusbeds, humming bees, glittering lakes and rich tree groves. Canto VII. 1-3 begins with a short description of the rainy season. Bharadvāja's hermitage, briefly described in Canto II. 24-26 and III. 40-43, presents a sublime picture of the sages reciting hymns and offering oblations, as well as pupils taking lessons and giving a helping hand in household work, birds and beasts moving about gleefully in fearfree confidence, as well as the trees and creepers fondly nurtured with soft parental affection. Picturesque descriptions of dense dark jungles (II. 7-20) and the vast roaring ocean

(VII. 103-8) stand in vivid contrast against the soft, though colourful tenderness of the dawn (XI. 1-3) intermingled with *Śṛṅgāra-rasa*. The Citrakūṭa (III. 46), the Suvela (XIII. 31-43), the Ṛṣyamūka (VI. 91-96), and the Mahendra (X. 44-50) mountains are described as suitable backdrops for the impending episodes. The pen pictures of the Pampā lake (VI. 73-85) and its surrounding woods serve as the excitants (*Uddīpana-vibhāva*) of love in separation (*Vipralambha-Śṛṅgāra*) for Rāma. The description of Laṅkā (XI. 3-37) is saturated with diverse shades of love and sex. The prosperity and beauty of Ayodhyā during all seasons is emphasized in I. 5-8.

Lively pen pictures of incidents in real life are not wanting either. Bharata's march to Citrakūṭa is particularly appealing in its pomp and awe. Janaka sends messengers to invite Daśaratha for Rāma's marriage with Sītā, Rāvaṇa holds consultations with his ministers (XII ff.), the commanders of Rāvaṇa's army see evil omens while marching out for fight (XVII. 9-10), Vibhīṣaṇa is dispatched by Rāma to fetch Sītā (XX. 9-13)—all these episodes are described in brief and rapid succession. The essential description of *madhupāna* too occurs in Canto X. The description of the Aśoka grove, though rather long-drawn (VIII. 59-66 and 131), is very picturesque and lustrous. In Cantos Ten and Eleven, moonrise (X. 67-70), early dawn (XI. 1-15) and sunrise (XI. 16-31) are painted as backdrops to Eros. The activities of the monkeys in constructing the Bridge (XIII. 15-30) speak volumes for their vigour, vitality and enthusiasm. In III. 34-36 we find a detailed picture of the whole of crematorial apparatus and procedure. *Vīra* being the principal sentiment, descriptions of fights are naturally numerous and frequent ; these are saturated with speed and force. (*Cf.*, V. 1-3, XIV. 23-53, 73-81, 82-87, 88-112). These descriptions begin with the preparations for marching, including rituals. The enthusiasm of the demons is dampened by evil omens, yet they fight with all vehemence and wrath. The vehicles, the weapons and the actions of the warriors are described in vigorous and speedy brevity.

Bhaṭṭi's pen pictures are neither exaggerated nor overdone. They are generally not detached from human activity, but rather form part and parcel of human life and thus serve to enhance a particular sentiment or to bring out the natural inclinations of a particular character. The description of autumn (II. 1-8) is rendered particularly touching by the mention of Rāma's innocent fascination for and his childlike enjoyment of the rivers, lakes, flowers and other attractive things in nature. The descriptions never obstruct the flow of the narrative, but help it to proceed speedily and effectively, through the panorama of nature bustling with multifold human activity and saturated with varying emotions.

Sentiments (Rasa)

The *Bhaṭṭikāvya* being a story of the victory of the good over the evil, its inevitable principal sentiment is heroism (*Vīra*). The fight with Tāḍakā (I. 25-26), the battles with Khara and Dūṣaṇa (IV. 40-45, V. 1-3), Hanūmān's skirmishes with the demons (VIII. 1-7, IX. 3-45, 58-74) and the ultimate battle with the demon army (XIII. 45-48 ; XIV, XV, XVII) are all steeped in *Vīrarasa.* The heroic sentiment is intensified by the *Raudra* (II. 50, V. 30-40) and the *Bhayānaka* (II. 23, VI. 33). The fighting often takes a nauseating turn, giving rise to *Bībhatsa-rasa* also (IV. 42-45, IX. 10-11).

Eros (*Śṛṅgāra*) is depicted more in separation than in union. After all, Rāma's life, which is a story of long separations, is aptly described by Bhavabhūti in the following words :

जनस्थाने शून्ये करुणकरणैरार्यचरितै-
रपि ग्रावा रोदित्यपि दलति वज्रस्य हृदयम् ।

The lamentations of separated lovers are very touching ; *Cf.*, VI. 74-85, VII. 1-13. Adverse nature acts as though plots to augment their grief. There are also tender and restrained love-scenes in IV. 15-20, V. 18-22 and 70-75. These, however, are but far between. The description of Laṅkā with the passionate demons and demonesses provides greater scope for *Śṛṅgāra* and is steeped in the diverse feelings of differently situated lovers

Cf., VIII. 33, 39-41, XI. 4-37. *Śūrpaṇakhā's* love and advances to Rāma provide a fine instance of *Śṛṅgārābhasa*. Description of physical charm and graceful gestures serve as the *Uddīpana-vibhāva* (excitants) of *Śṛṅgāra-rasa* ; so do the beautiful pen pictures of surrounding nature.

Karuṇa-rasa or Pathos is the natural outcome of battles where bosom friends and dear relatives lay down their life. Rāma's exile too serves as an apt occasion for the depiction of Pathos (I. 20, III. 20-22, 49-50) ; the cause of pathos is the intensity of affection and its resultant (*anubhāva*) is detachment (*nirveda*) exhibited in discarding all worldly comforts (XIV. 55-60). The bereaved Vibhīṣaṇa curses fate, falls on the ground, thinks of the past and compares it with the future, weeps bitterly (XVIII.1-42 and XIX.1-6) and repents ruefully. Sītā's repudiation by Rāma and consequent Agnidivya would also have served as an occasion for deep pathos ; but Bhaṭṭi has, instead, focussed attention on Sītā's undaunted spirit and challenging attitude. The *Śānta-rasa* has but little scope in a composition wherein the principal *rasa* is *Vīra*. Yet, we do come across touches of *Śānta* in the serenity of the hermitages of sages like Bharadvāja and Śarabhaṅga (IV. 4-9).

Style and Diction

Bhaṭṭi has himsef declared :

दीपतुल्यः प्रबन्धोऽयं शब्दलक्षणचक्षुषाम् ।
हस्तामर्ष इवान्धानां भवेद् व्याकरणादृते ।। (XXII. 33)

Evidently, he did not expect his composition to be understood or appreciated by those who were not learned in grammar. After all, it was, they say, meant for teaching grammar and only those who knew grammar could elucidate it for the students of grammar. Naturally, Bhaṭṭi cannot be blamed for any want of lucidity or simplicity in the flow of the narrative. But strangely enough his style is not as obscure or artificial as one may expect under the circumstances. In fact, the flow of the narrative continues unobstructed, in spite of the limitations imposed by the

objective of illustrating the *sūtras* in Pāṇini's *Aṣṭādhyāyī*. Bhaṭṭi has employed a few *prakīrṇa* verses occasionally to preserve the fluency of the narrative. Even in the section dealing with the *Bhāṣāsama* or bilingual type of diction, he has inserted some *asaṅkīrṇa* verses, by way of a conscious effort at maintaining fluency as far as possible. The illustrations of some figures of speech, particularly the *Śabdālaṅkāras* in the *Prasanna-kāṇḍa*, do inevitably sound artificial and obscure. Barring these few exceptions, his style is simple, direct and fluent, in general. The *Tiṅanta-kāṇḍa* illustrating the verbal formations—moods and tenses—in the *lakāras* is particularly delightful. His choice of suitable occasions for illustrating particular moods and tenses is strikingly skilful. Instead of following the order of Pāṇini, he has selected an appropriate *lakāra* for narrating every incident. In Canto XXII, for instance, the *Luṭ-lakāra* is illustrated through predicatory verses during Rāma's description of places on his way to Ayodhyā. Vibhīṣaṇa's lamentation illustrates the present tense (XVIII) and the potential mood is illustrated in the arrangements for the funeral of Rāvaṇa and the coronation of Vibhīṣaṇa. The reunion of Rāma and Sītā has come in handy for illustrating the imperative mood.

Prasāda or lucidity, as expected, is most conspicuous in the major portion of the *Prasanna-kāṇḍa* excepting the *Bhāṣāsama* and *Śabdālaṅkāra* sections, mentioned above. But it is not wanting in the other *kāṇḍas* too. The style of the *Bhaṭṭikāvya* with its explicitness and clarity, evenness and balance, combined with exalted and sublime ideas, can therefore by safely described, in general, as *Vaidarbhī*.

Long compounds are but few ; there are only a few instances of compounds extending over a whole line (XIII. 3, 4, 19, 20, 24, 32, 33, 34, 37, 38, 41, 42, 43, 46, 47, 49). Compounds, being a peculiarity of the quality of *Ojas* or forceful brilliance, occur, though sparingly, in the descriptions of battle (VIII. 131). These, coupled with harsh consonants like *ṭa* and *ṣa*, augment the effect of *Vīra* and *Raudra rasas*. Bhaṭṭi, though generally fond of lucidity (*Prasāda*) of expression, has thus shown considerable skill

in matching his diction with the sentiment to be developed. Kumbhakarṇa's wrathful valour is appropriately conveyed through harsh, rapid and vigorous expressions enhancing the effect of *Vīra* and *Raudra rasas* (XI. 61). Bhaṭṭi evidently does not seem to regard compounds as an inevitable feature of the quality of *Ojas*. He is a past-master in the art of selecting or even coining expressions that can suitably maintain the flow of his thoughts, ideas and sentiments.

Some of the *Arthālaṅkāras* and also descriptions of nature are introduced rather artificially ; yet they are brief, delightful and picturesque. The variety of *Yamakas* used ingeniously has often rendered the diction tolerably pleasant.

Use of parallel formations has often lent additional charm to the descriptions, mainly of actions (X. 6). In fact, Bhaṭṭi who had a great mastery over Sanskrit vocabulary and expression, as well as grammar, has, in different ways, lent a unique variety to his diction. He is never short of exquisite expressions for his thoughts and ideas. He has even coined new expressions which serve the double purpose of conveying his thought, as well as illustrating grammatical formation ; *e.g.* : *amṛṣodyam vadan rucyaḥ* (VI. 58).

The use of a variety of rare words, roots and formations bears ample testimony to his command over the Sanskrit language. Some examples may not be out of place here : *jñāticaila*—(a deplored relative), *candraśilā* (moon-stone), *mṛdalābuna* (One who carries a gourd-vessel full of earth) ; *kūpamāṇḍūkī* (lacking in experience), *phale-grāhiṇaḥ* (those who take only fruits), *aṭṭa* (mud), *ṭaṅka* (summit), *pradhana* (battleground), *āyatīgavam* (time for the arrival of cows), *āho-puruṣika* (astonishing bravery), *viśaṅkaṭa* (expansive), √*ḍhauka* (to approach), √*proth* (to suffice), √*valg* (to fly away), √*pluṣ* (to saunter). Bhaṭṭi has employed some rare idioms too ; for instance :

विद्युत्प्रणाशं स वरं प्रणष्टः । (III. 14),
नामग्राहमरोदीत् । (V. 5) and
मूर्ध्ना दिवमिवालेखीत् । (XV. 22)

लतानुपातं कुसुमान्यगृह्णात् स नद्यवस्कन्दमुपास्पृशच्च ।
कुतूहलाच्चारुशिलोपवेशं काकुत्स्थ ईषत्स्मयमान आस्त ।। (II. 11)

is an admirable example of a chain of idioms used with an eye for appropriate expression to bring out the childlike innocence of Rāma. Bhaṭṭi's use of descriptive epithets is a direct outcome of his purpose, *viz.*, illustrating Pāṇini's *sūtras.* He selects epithets for illustrating a *sūtra* and applies them to the appropriate character. We come across this peculiarity in almost the whole of the *Adhikara-kāṇḍa* (cantos VI-IX). *E.g.* :

आदृत्यस्तेन वृत्येन स्तुत्यो जुष्येण संगतः ।
इत्यः शिष्येण गुरुवद् गृध्यमर्थमवाप्स्यसि ।। (VI. 56)

Often a suffix is found delightfully repeated in such epithets. *E.g.* :

निराकरिष्णू वर्तिष्णू वर्धिष्णू परितो रणम् ।
उत्पतिष्णू सहिष्णू च चेरतुः खरदूषणौ ।। (V. 1)

Suffixes are also used in series : *E.g.*, the superlative° *iṣṭha* in II. 45 ; °*ktri* in IV. 37 ; °*thum* in IV. 43 and °*iṣṇuc* in VII. 4. Bhaṭṭi also strings striking chains of different roots in the same tense or mood suffix. *E.g.* :

भ्रेमुर्ववल्गुर्ननृतुर्जजक्षुर्जगुः समुत्पुप्लुविरे निषेदुः ।
आस्फोटयांचक्रुरभिप्रणेदू रेजुर्ननन्दुर्विययुः समीयुः ।। (XIII. 28)

is a fine example of such an *ākhyātamālā*. It illustrates alliteration too. Another instance is XIII. 27. Sometimes Bhaṭṭi prefers the etymological sense of an expression to its traditional denotation. *E.g.*, *bahukara* (enhancer), *kāru* (doer), *dhavitra* (remover), *dandaśūka* (demon, instead of serpent). Such acrobatics render his style rather obscure. But he does not mind it, for his work was intended to serve as a festivity to the scholars and intellectuals only.

Bhaṭṭi's dialogues are particularly brief and appealing. He has made a skilful use of all devices like irony, satire, sarcasm, pun and wit for bringing home the speaker's intention

effectively. The Śūrpaṇakhā episode is a fine example of his significant and vigorous dialogues. Rāvaṇa taunts and ridicules Vibhīṣaṇa ; Mālyavān appeals to and solicits Rāvaṇa for peace ; the ministers vehemently declare their unswerving devotion to Rāvaṇa and unstinted enthusiasm for war ; Sītā's speech before the Agnidivya presents her as an idol of supreme self-respect, and self-confidence too. Thus, dialogues have been handled dextrously as an effective instrument for depicting a sentiment, spotlighting a character or describing an incident.

Metre

Shorter metres like the Anuṣṭup of the original *Rāmāyaṇa* and the Indravajrā, Upendravajrā and mixed Upajāti were admirably suited to Bhaṭṭi's craze for speed and simplicity. Anuṣṭup is employed for almost the whole of Cantos IV to IX and XIV-XXII. A metrical change at the end of every canto comes in as an essential feature of the art epic. Indravajrā and Upendravajrā differ only in their first syllable, while Upajāti is a mixture of the two. That is why Bhaṭṭi has employed them without distinction almost exhaustively in Canto I-III and XI-XIII. Canto XIV as well as Canto XVIII begins and ends with an Upajāti verse. The *Bhaṭṭikāvya* begins with a rare Rucirā verse. Tanumadhyā (X. 12, 16), Toṭaka (X. 4, 5, 9), Nardaṭaka (XXI. 21), Mandākrāntā (XIX. 30), and Sragdharā (XXII. 28) occur only sparingly, as if for a change. Canto X being illustrative of the different metres, naturally contains a variety of them, including the rare Nandana, Tanumadhyā, Pramitākṣarā and Sundarī, along with the traditional Drutavilambita, Puṣpitāgrā, Mālinī, Vaṁśastha as well as the Vedic Aupacchandasika. Āryāgītī is predominant in Canto XIII, probably because its length was found convenient for illustrating the Bhāṣāsama diction. The longer metres like Śārdūlavikrīḍita, Sragdharā, etc. are used very sparingly which has contributed greatly to the ease, clarity and lucidity of style, for longer verses result in undue elaboration of thought and expression too.

As many as twenty-six different metres have been used by Bhaṭṭi. Bhaṭṭi's versification distinguishes him as a past-

master in the art of suiting the sound to the sense and even Māgha seems to emulate him in this respect.

Bhaṭṭikāvya and the Rāmāyana : Omissions and alterations

Bhaṭṭi's account of the biography of Rāma, though based generally on the *Vālmīki-Rāmāyaṇa*, differs from it firstly in its length. The number of chapters and verses varies in the different versions of the *Rāmāyaṇa* which claims to have five hundred cantos with twenty-four thousand verses. Bhaṭṭi's account is divided twenty-two cantos containing 1650 verses, in all. Bhaṭṭi has done away with all the introductory portions, the whole of the *Uttarakāṇḍa*, all didactic diversions, geographical and biographical anecdotes and unduly long descriptions.

Besides trimming all the said cumbrous details, he has made a few alterations too. His narrative begins directly with a description of King Daśaratha followed by that of Ayodhyā in just four verses ; thus he has reversed the order of descriptions. Daśaratha's mention as a Śaiva is the poet's innovation, introduced probably because he himself was a Śaiva. All the details about the sacrifice for sons are dropped and the queens partake of the remnants of the oblation instead of the '*pāyasa*' given by the 'Yajñapuruṣa'. Śāntā is not introduced in this context ; nor does Vasiṣṭha interfere on behalf of Viśvāmitra for sending the princes with him. The beautiful description of autumn during the princes' journey is the poet's innovation. The *vidyās* given by Viśvāmitra are called *Jayā* and *Vijayā*, not *Balā* and *Atibalā*. Rāma receives missiles from Viśvāmitra before, and not after, killing Tāḍakā. The marriage of the three brothers of Rāma are not mentioned at all. Defeated Paraśurāma's retirement to Mahendra mountain is also dropped. No consultations are held before the announcement of Rāma's coronation. Mantharā is not brought in at any juncture. Lakṣmaṇa's and Sītā's solicitations for being taken to the forest are dropped ; they straitghway accompany Rāma. Guha is not mentioned, nor are the lamentations of Sumantra narrated. Rāma himself gives his wooden sandals to Bharata, without being asked for them. Śarabhaṅga and Agastya are not introduced and the beautiful pen pictures of the seasons are dropped. Śūrpaṇakhā

appears in a beautiful form instead of her natural ugly look. She is punished not for trying to assault Sītā, but for her advances to Lakṣmaṇa, on being rejected by Rāma. Far from guarding Sītā in a secluded cave, Lakṣmaṇa helps Rāma in fighting Khara and Dūṣaṇa. Rāvaṇa does not carry away Sītā in a chariot, but flies away through the sky holding her in his arms. The dropping of ornaments by Sītā as well as Indra's sending her a divine drink is not mentioned. Rāma's encounter with Trilokī follows instead of preceding his meeting with Jaṭāyu. Dīrghabāhu is mentioned in the place of Kabandha. The cause of the enmity between Vālī and Sugrīva is not narrated, nor is Tārā's lamentations for Vālī mentioned. The Maināka episode follows Hanūmān's encounter with the demoness whose name (Surasā) is not given. His encounter with Laṅkā, the description of Puṣpaka, his eulogy of Daśaratha's family and the Indra-kāka episode are all done away with. The description of Sītā after Laṅkādahana, introduced rather abruptly, does not appear as natural as in the *Rāmāyaṇa*. The description of the ocean on Hanūmān's return journey is newly introduced only for illustrating the figures of speech. Similarly, the amorous activities of Laṅkā youths are newly inserted for illustrating the quality of Mādhurya. The ocean is described once again for illustrating Bhāṣāsama diction. The Śuka-Sāraṇa, the Māyā-Śira and the Sugrīva-Rāvaṇayuddha episodes are dropped. So also, the battle with Vajradaṁṣṭra, the appearance of Mahendra and Rāma's fight with Makarākṣa are omitted. Rāvaṇa's lamentations for Kumbhakarṇa are newly introduced for illustrating the Lṛṭ-lakāra. Rāvaṇa's being dissuaded by his ministers from killing Sītā after Indrajit's death is not mentioned. The physician Suṣeṇa is not introduced. Vāyu, Vasundharā, the Night and the Day and the Sun are invoked by Sītā and they, along with Agni, declare her chastity. Vālmīki has mentioned Kubera, Yama, Indra, Varuṇa, Mahādeva, Śiva and Brahmā. The arrival of Daśaratha is announced by Śiva and not Agni.

Bhaṭṭi has thus dropped a few of the characters in the *Rāmāyaṇa*. Yet his characterisation of the principal characters

generally agrees with that in the *Vālmīki-Rāmāyaṇa* and as such, it is not necessary to outline each and every character, for all of them are well-known to the reader.

II. GRAMMATICAL ANALYSIS

General technique

Bhaṭṭi himself has never once mentioned that the purpose of his work was to illustrate the *sūtras* of Pāṇini and some figures of speech, metres and poetic qualities. But this self-evident purpose has been unanimously understood by the different commentators who declare the *Bhaṭṭikāvya* to be a '*Dvyāśraya-kāvya*'. Bhaṭṭi has not, however, illustrated all the *sūtras* of Pāṇini, nor has he followed Pāṇini's order in illustrating them. He has selected only a few *adhikāras* and introduced *Prakīrṇa* verses at intervals for the sake of ease and lucidity. Usually he has given one example for each *sūtra*, but has observed no rigidity in the matter. Obsolete or complex examples are consciously avoided. Nor is Bhaṭṭi particular about illustrating each and every *sūtra*. Bhaṭṭi has shown a keen awareness of poetic flaws in avoiding the burden of too many illustrations. He has never given a counter example. His composition is essentially poetic in nature ; he has never named or quoted a *sūtra* even once or indulged in pedantic discussions or definitions. All these are provided by the commentators who knew that the *kāvya* was *vyākhyāgamya*. Even the division into the four *Kāṇḍas* is the doing of the commentators.

Arrangement

Grammatically the *Bhaṭṭi-kāvya* is divided by the Bhāṣya-kāras into four *kāṇḍas* :

I. *The Prakīrṇa-kāṇḍa* (I to V. 96) does not follow any regular pattern in illustrating the *sūtras*. That is why it is called *prakīrṇa*—scattered—*i.e.*, dealing with miscellaneous rules. Such *prakīrṇa* verses are introduced at intervals in the *Adhikāra-kāṇḍa* too.

II. *Adhikāra-kāṇḍa* (Cantos V. 97 to IX). Barring the *prakīrṇa* verses, this *kāṇḍa* generally illustrates Pāṇini's *sūtras*,

picking up a group, suited to his narrative portion, and illustrating that particular group, in its proper order. The chart below will illustrate the details in Bhaṭṭi's arrangement.

(The verses that are not included in this chart are *Prakīrṇa* verses).

Canto & vv. No.	*Pāṇini's sūtras*	*Adhikāra*
V. 97-100 (4)	3.2.16-23 (8)	*Ṭā*
104-107 (4)	3.1.35-41 (7)	*Ām*
VI. 1- 4 (4)		
8-10 (3)	1.4.51 (1)	*Duhādi*
16-34 (19)	3.1.45-66 (22)	*Sic*
35-39 (5)	3.1.78 (1)	*Śnam*
47-68 (22)	3.1.96-132 (37)	*Kṛtya*
72-87 (16)	3.1.133-150 (18)	*Kṛt*
88-94 (7)	3.2.1-15 (15)	*Sopapada-Kṛt*
95-109 (15)	3.2.28-47 (20)	*Khas* and *Khac*
110-112 (3)	3.2.48-50 (3)	*Ḍa*
113-146 (34)	3.2.51-12.6 (76)	*Sopapada-Kṛt*
VII. 1-27 (27)	3.2.134-177 (44)	*Tācchīlika-Kṛt*
28-33 (6)	3.3.1-16 (16)	*Niradhikāra-Kṛt*
34-85 (52)	3.3.18-128 (111)	*Bhāve*
67-78 (11)	3.3.94-112 (19)	*Strīliṅga*
78-85 (8)	3.3.113-128 (16)	*Kṛtya-Lyuṭ*
91-93 (3)	1.2.1-4 (4)	*Ṅit*
94-107 (14)	1.2.5-26 (22)	*Kit*
VIII. 1-49 (49)	1.3.12-77 (66)	*Ātmanepada*
49-69 (21)	1.3.78-93 (16)	*Parasmaipada*
70-84 (15)	1.4.24-54 (31)	*Kāraka*
85-93 (9)	1.4.83-98 (16)	*Karmapravacanīya, Anabhihita*
94-130 (37)	2.3.1-73 (73)	*Vibhakti*

Canto & vv. No.	Pāṇini's sūtras	Adhikāra
IX. 8-11 (4)	7.2.1-7 (7)	*Sici-vṛddhi*
12-22 (11)	7.2.8-34 (27)	*It-pratiṣedha*
23-57 (35)	7.2.35-78 (44)	*Iṭ*
58-66 (9)	8.3.34-48 (15)	*Satva*
67-91 (25)	8.3.55-119 (65)	*Ṣatva*
92-109 (18)	8.4.1-39 (39)	*Ṇatva*

III. *The Prasanna-kāṇḍa* (X, XI, XII, XIII). No grammarian includes rhetorics in his treatment of grammar. Bhaṭṭi, according to his commentators, has chosen to do so and hence this *Kāṇḍa* interrupts the regular illustrative treatment of grammar. Canto X illustrates the then known Alaṅkāras, Canto XI, the quality of Mādhurya, Canto XII he Bhāvikatva Guṇa of a composition and Canto XIII the Bhāṣāsama diction. It is hard to say whether the *kāṇḍa* is styled as *Prasanna* because of Bhaṭṭi's fondness for the Prasāda-guṇa (Lucidity and clarity of style).

IV. *The Tiṅanta-kāṇḍa* : (XIV-XXII). This illustrates the verbal forms of nine *Lakāras* (tenses and moods). A particular tense or mood is chosen so as to suit the narrative portion and not in accordance with the original order. Often Bhaṭṭi has chosen more than one example of a tense or a mood and sometimes has woven a garland of similar forms in a single verse. This is the most lucid, fluent, clear and simple portion in the *Bhaṭṭikāvya*. The order of illustrations is given below. Only nine *Lakāras* out of the regular ten are illustrated, one in each canto. The tenth *Leṭ-lakāra* is omitted, being Vedic. *Liṭ*—XIV (437 illustrations) ; *Luṅ*—XV (416) ; *Lṛṭ*—XVI (111) ; *Laṅ*—XVII (345) ; *Laṭ*—XVIII (126) ; *Liṅ*—XIX (73) ; *Loṭ*—XX (84) ; *Lṛṅ*—XXI (35) ; *Luṭ*—XXII (31).

Omissions

It is next to impossible to enlist all the *sūtras* that are omitted by Bhaṭṭi, but some broad guidelines are mentioned below.

1. The use of the Vedic language would have been archaic in Classical Sanskrit. Hence the illustration of Vedic *sūtras* was not possible for Bhaṭṭi.

2. Bhaṭṭi confined himself to Pāṇini's *sūtras* and did not take up any of the *varttikas* of Kātyāyana for illustration. Jayamaṅgala, Mallinātha and other commentators used a few of them for elucidating certain formations.

3. Accent, a peculiarity of Vedic Sanskrit, was lost in Classical Sanskrit. Hence Bhaṭṭi has omitted the *it-s* (indicatory consonants). Out of *tavyat-tavyāyanīyaraḥ* he has illustrated °*tavya*, °*ya* and °*anīya* forms, dropping *tavyat*.

4. I. 2.14, 3.47, 4. 96 ; II. 3.43, 3.51 ; III. 2.34, 3.34, 3.35 ; VIII. 3.86, 3.99, 3.100 are omitted in the *Adhikāra-kāṇḍa*.

5. From among the *Saṁjñās* and the *Pratyāhāras* he illustrates only the most apt alternative and omits all the others.

6. Out of a group of roots included in one *sūtra* Bhaṭṭi selects only one and drops all others.

7. Bhaṭṭi generally does not repeat his illustrations ; that is why he usually avoids the later *Adhyāhāras* (recurring applications) ; sometimes, however, he illustrates the later *Adhyāhāra* dropping the earlier one.

8. Out of synonyms (*artha*) too, all, but the initial one, are dropped.

9. Similarly, only one example each is given out of the *Uṇādi* and the *Suṣamādi* groups. Optional forms, possible according to *sūtras* attributed to ancient grammarians, barring one or two exceptions, are never illustrated. Suitable examples of all the optional forms are given only when the *sūtra* is very small. Once, however, fifteen out of twenty options given in a longer *sūtra* are illustrated.

10. Out of the *Nipātanas* too, only one befitting illustration is given, unlike the later poets. Out of two or more *Nipātanas* having the same sense, only one is illustrated. Three

out of six or more are illustrated in very rare cases. Unusual *Nipātanas* are illustrated with one example each.

11. Rare and obsolete roots are dropped while illustrating a particular suffix. The inapplicable sense of a root with more than one meaning is not illustrated. Out of synonymous roots only one is illustrated.

12. Only one root out of two or more injuncted for one prefix is illustrated. If more than one prefix be injuncted to more than one root, only one example is generally given. More examples are found only in two cases.

13. Suffixes too are illustrated in the same economical fashion as above. The most befitting root and suffix is usually selected for illustration, doing away with all other possible permutations and combinations.

14. The same is the case in respect of the illustrations of *Upapadas* too.

15. Only two or three examples are given for long *sūtras* injuncting about fifteen or more options.

16. Throughout, Bhaṭṭi has given only one example of a case ending injuncted in a *sūtra*. Examples which have to be elucidated with the help of *Vārttikas* are also treated with the same brevity.

Thus Bhaṭṭi has adopted the policy of brevity and speed on the grammatical plane as well as on the narrative plane. And, this has evidently been mutually beneficial in maintaining the simplicity, fluidity and balance on each plane.

The Prasanna-kāṇḍa : Figures of Speech

The *Prasana-kāṇḍa* is supposed to illustrate some poetic qualities and figures of speech. Figures of speech are used in other cantos also ; but there they serve as a natural means of carrying home the poetic thought or idea. They are used very sparingly and the style is nowhere loaded with artificial figures except in Canto Ten which aims specially at illustrating them.

Both Śabdālaṅkāras and Arthālaṅkāras are illustrated by Bhaṭṭi.

Rhyme or Yamaka remained predominant in the earlier school of poetics represented by the *Agni-purāṇa*, Bhāmaha, Vāmana and Daṇḍin. Bhaṭṭi seems to belong to this school. Dr. Kane has pointed out how Bhaṭṭi's treatment of Yamakas illustrated in twenty-one verses (X. 2-22) corresponds to that adopted in Bharata's *Nāṭyaśāstra*.[1] Yamakas are illustrated in accordance with their position in a couplet or the peculiar design produced with their help.

1.	युक्पादयमक	X. 2 : The 2nd and the 4th *pādaṣ* have the same letters in the same order.
2.	पादान्त्ययमक	X. 3 : Rhyme at the end of all the four lines of the verse.
3.	पादादियमक	X. 4.
4.	पादमध्ययमक	X. 5.
5.	चक्रवालयमक	X. 6 : All the words in each *pāda* have an end rhyme—श्रवसितं हसितं प्रसितं (मुदा)।
6.	समुद्गयमक	X. 7 : First *pāda* rhymes with the third and second with the fourth.
7.	काञ्चीयमक	X. 8 : The end of the previous *pāda* rhymes with the beginning of the following throughout the verse, producing a chain-like effect.
8.	यमकावली	X. 9 : Rhyming pairs of three letters following in sequence throughout the verse—न गजा नगजा, दयिता दयिता, विगतं विगतम्।
9.	अयुक्पादयमक	X. 10 : The first and the third *pāda's* have the same letter arrangement.

1. History of Alaṅkāra Literature, pp. 72-78.

10. पादाद्यन्तयमक X. 11 : A rhyme in the beginning and another at the end of each line.

11. मिथुनयमक X. 12 : The same letter arrangement in the third and the fourth line.

12. वृन्तयमक X. 13 : The first few letters are the same in all the four *pādas*. They form, as it were, the common stem stalk of of the flower-like verse.

13. पुष्पयमक X. 14 : The last few letters are the same in all the four lines, resembling similar petals of a flower.

14. पादादिमध्ययमक X. 15 : The first few letters in every line rhyme with the middle letters—जनमता ददृशे जनकात्मजा ।

15. विपथयमक X. 16 : The first and the fourth lines are the same.

16. मध्यान्तयमक X. 17 : In every line a few middle letters rhyme with the letters.

17. गर्भयमक X. 18 : The second and the third lines are the same.

18. सर्वयमक X. 19 : All the *pādas* are the same.

18. महायमक X. 20-21 : The verses have the same letter arrangement, but different senses.

20. आद्यन्तयमक X. 22 : The verse begins with one pair of rhyming letters, and ends with another.

Besides Yamaka, only Anuprāsa out of the Śabdālaṅkāras is illustrated in this canto ; *cf.*, verse X 1. There are examples of Anuprāsa (alliteration) in other cantos too (V. 66, 71 ; VIII. 26, 65, 71, 131 ; IX. 19 ; XX. 10).

Of the Arthālaṅkāras, Dīpaka (Lamp on the threshold) is the first to be illustrated in three different varieties : (1) Ādidīpaka (X. 23) ; (2) Madhyadīpaka (X. 25) ; and (3) Antadīpaka (X. 24), according as the common verb is mentioned in the beginning, middle or the end of the verse respectively. Jayamaṅgala calls these Dīpaka because each action illuminates the consequent one. He has divided Ādidīpaka into *eka-tiṅ* and *aneka-tiṅ*. Mallinātha disagrees with Jayamaṇgala and takes X. 23 and X.24 as Kāvyaliṅga. Then follows Rūpaka (metaphor) illustrated in five verses (X. 26-30). Mallinātha describes X. 26 as Sāvayava-Rūpaka (=Sāṅga-Rūpaka) ; X. 27 is Viśeṣopamā-yukta-kamalaka-Rūpaka according to Jayamaṇgala, while Mallinātha takes it to be an Utprekṣā. X. 28 is named differently as Avataṁsaka, Śeṣārthānvasita, Khaṇḍa-Rūpaka (Jayamaṅgala) and Rūpakātiśayokti-Saṅkara (Mallinātha), Ekadeśa-Vivarti (Bhāmaha) and Avayava-Rūpaka (Daṇḍin).

The above observations will suffice to show how opinions differ regarding the alaṅkāras illustrated in different verses. In the absence of a definite indication by Bhaṭṭi himself, it is next to impossible to remove this confusion so as to present a clear picture of Bhaṭṭi's plan. Hence we give only a broad outline of the figures illustrated by him according to the two commentators Jayamaṅgala and Mallinātha.

Rūpaka is followed by Upamā (Simile) (X. 31-36) ; इव, यथा, सह, तद्धित, लुप्त, सम, आम, इव, उपम, कल्प, तुल्य, प्रतिम, यथा, वत्, सदृक, सदृश, सन्निभ and सम are the words used for denoting semblance. Upamā is the most common alaṅkāra in Sanskrit poetry and the *Bhaṭṭikāvya* is no exception. Bhaṭṭi has drawn his objects of comparison (in all alaṅkāras based on semblance) from a very wide canvas, —religion and mythology, grammar and education, geography and nature, flora and fauna, social and political science, in fact, anything and everything, under the sun. Arthāntaranyāsa illustrated in X. 37, but its examples are found in many other cantos too (II. 6, VI. 20, 24, XI. 11, XII. 74). X. 38, 39 are Ākṣepa according to Jayamaṅgala ; but X. 38 is Arthāntaranyāsa according to modern rhetoricians.

Then come Vyatireka X. 40, Vibhāvanā X. 41, and Samāsokti X. 42 ; (also in XI. 14). X. 43 is Atiśayokti (also VIII. 2 and IX. 6), according to Jayamaṅgala ; but, Mallinātha calls it Svabhāvokti. About Yathāsaṅkhya (X. 44) and Utprekṣā (X. 45) there is no difference of opinion. Examples of all the four types of Utprekṣā are found elsewhere but in Canto X only Kriyotprekṣā is to be found which is obviously predominant in the composition. X. 70 is also Utprekṣā but it is called Utprekṣāvayava by Jayamaṅgala and Rūpakotprekṣā-Saṅkara by Mallinātha. Vārtā (X. 46) is actually Svabhāvokti. Bhāmaha, however, does not accept Svabhāvokti as an alaṅkāra. Preyān (X. 47), Rasavat (X 48), and Ūrjasvala (X. 49) are designated by later authors as rasālaṅkāra-s. Paryāyokta (X. 50) is Bhrāntimān according to Mallinātha. Samāhita (X. 51) and Udāra (X. 52) are included under Samādhi and Udāra-guṇa by some later rhetoricians. X. 53, 54 are also Udāra (Udātta according to Mallinātha). X 55, 56, 57 are different types of Śleṣa (double-meaning verses). Apanhuti (X. 58), Viśeṣokti (X. 59), Vyājastuti (X. 60) are self-evident. Upamā-rūpaka (X. 61) is not unanimously accepted as an alaṅkāra. But Tulyayogitā (X. 62), Nidarśanā (X. 63), Virodha (X. 64), Upameyopamā (X. 65) and Sahokti (X. 66) are widely accepted alaṅkāras. X. 67 is Utprekṣā-Arthāntaranyāsa-Saṅkara, while X. 68 is Sasandeha, X. 69, Ananvaya, X. 70, Utprekṣāvayava, and X. 71 has a Saṁsṛṣṭi of Śleṣa and Virodha. X. 72 illustrates Āśīḥ and Viṣama while X. 73 contains a Parisaṅkhyā.

Bhaṭṭi was a past-master in the art of natural descriptions (or Svabhāvokti-alaṅkāra) of things, of human and other beings, mental conditions as also actions. He differs from Bhāmaha in not accepting Aprastutapraśaṁsā and not rejecting Svabhāvokti, Hetu and Vārtā as figures of speech. He has dropped Leśa and Sūkṣma which are accepted by Daṇḍin and has accepted Nipuṇa which is not mentioned by Daṇḍin and Bhāmaha. Hence Dr. Kane has come to the conclusion that Bhaṭṭi, Bhāmaha and Daṇḍin followed some older text (not unearthed so far) with a few changes, according to their own convictions.

भट्टिकाव्यम्

THE POEM BY BHAṬṬI

अथ प्रथमः सर्गः

अभून्नृपो विबुधसखः परन्तपः श्रुतान्वितो दशरथ इत्युदाहृतः ।
गुणैर्वरं भुवनहितच्छलेन यं सनातनः पितरमुपागमत् स्वयम् ॥ १ ॥

सोऽध्यैष्ट वेदांस्त्रिदशानयष्ट पितॄनपारीत् सममंस्त बन्धून् ।
व्यजेष्ट षड्वर्गमरंस्त नीतौ समूलघातं न्यवधीदरींश्च ॥ २ ॥

वसूनि तोयं घनवद्व्यकारीत् सहाऽऽसनं गोत्रभिदाऽऽध्यवात्सीत् ।
न त्र्यम्बकादन्यमुपास्थिताऽसौ यशांसि सर्वेषुभृतां निरास्थत् ॥ ३ ॥

पुण्यो महाब्रह्मसमूहजुष्टः सन्तर्पणो नाकसदां वरेण्यः ।
जज्वाल लोकस्थितये स राजा यथाऽध्वरे वह्निरभिप्रणीतः ॥ ४ ॥

NOW CANTO I

1. There lived a king, a friend of the wise (or gods), an annoyer to the enemies, conversant with the Vedas, superior by his qualities, known as Daśaratha, whom the Eternal Himself approached as (His) father on the pretext of benefitting the world.

2. He studied the Vedas, sacrificed to the gods, satisfied the manes, honoured the kinsmen, vanquished the host of the six enemies (vices), took delight in politics and destroyed his foes, cutting them down at their very roots.

3. He distributed riches just as the cloud scatters water, sat with Indra on (his) throne, worshipped none else than Śiva and (by his might) destroyed the reputations of all archers.

4. Resorted to by groups of eminent brahmins, that excellent and holy king who satiated the gods, shone with ardour

स पुण्यकीर्तिः शतमन्युकल्पो महेन्द्रलोकप्रतिमां समृद्ध्या ।
अध्यास्त सर्वर्तुसुखामयोध्यामध्यासितां ब्रह्मभिरिद्धबोधैः ॥ ५ ॥

निर्माणदक्षस्य समीहितेषु सीमेव पद्मासनकौशलस्य ।
ऊर्ध्वस्फुरद्रत्नगभस्तिभिर्या स्थिताऽवहस्येव पुरं मघोनः ॥ ६ ॥

सद्रत्नमुक्ताफलवज्रभाञ्जि विचित्रधातूनि सकाननानि ।
स्त्रीभिर्युतान्यप्सरसामिवौघैर्मेरोः शिरांसीव गृहाणि यस्याम् ॥ ७ ॥

अन्तर्निविष्टोज्ज्वलरत्नभासो गवाक्षजालैरभिनिष्पतन्त्यः ।
हिमाद्रिटङ्कादिव भान्ति यस्यां गङ्गाम्बुपातप्रतिमा गृहेभ्यः ॥ ८ ॥

धर्म्यासु कामार्थयशस्करीषु मतासु लोकेऽधिगतासु काले ।
विद्यासु विद्वानिव सोऽभिरेमे पत्नीषु राजा तिसृषूत्तमासु ॥ ९ ॥

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for the preservation of his subjects, like the holy fire consecrated in the sacrifice.

5. He, of auspicious fame and similar to Indra, lived in Ayodhyā which, in prosperity, resembled Amarāvatī, was pleasant in all seasons and was inhabited by brahmins with blazed intellect ;

6. —(Ayodhyā) which, seemed to be the limit of the expertise of the undertakings of the Creator who was careful in (the art of) creating, and stood laughing, as it were, at the city of Indra, with the rays from its jewels scintillating upwards ;

7. —(Ayodhyā) which had residences provided with excellent jewels, pearls and diamonds, having various metals (or mineral dyes), was provided with gardens thronged by ladies, thus resembling Mt. Meru thronged by streams of divine damsels, having the best jewels, pearls and diamonds, different metals and forests ;

8. —(Ayodhyā) wherein the bright colours of the effulgent jewels stored within, being diffused through latticed windows, shone forth like the waterfalls of the of the Ganges from the peaks of the Himalayan mountain.

9. Just as a learned person takes delight in the three best lores that are consistent with duty, conducive to love, riches

पुत्रीयता तेन वराङ्गनाभिरानायि विद्वान् ऋतुषु क्रियावान् ।
विपश्चित्रमज्ञानगतिर्मनस्वी मान्यो मुनिः स्वां पुरमृष्यश्रृङ्गः ॥ १० ॥

ऐहिष्ट तं कारयितुं कृतात्मा क्रतुं नृपः पुत्रफलं मुनीन्द्रम् ।
ज्ञाताशयस्तस्य ततो व्यतानीत् स कर्मठः कर्म सुतानुबन्धम् ॥ ११ ॥

रक्षांसि वेदीं परितो निरास्थदङ्गान्ययाक्षीदभितः प्रधानम् ।
शेषाण्यहौषीत् सुतसम्पदे च वरं वरेण्यो नृपतेरमार्गीत् ॥ १२ ॥

निष्ठां गते दत्त्रिमसभ्यतोषे विहित्रिमे कर्मणि राजपत्न्यः ।
प्राशुर्हुतोच्छिष्टमुदारवंश्यास्तिस्रः प्रसोतुं चतुरः सुपुत्रान् ॥ १३ ॥

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and glory, are honoured in the world and are acquired at proper time, (so also) the king rejoiced with his three lawfully wedded, excellent wives, who were accepted at proper times, conducive to love, wealth and fame, and honoured by the world.

10. By him, desirous of having sons, was, through lovely women, brought to his own city, the learned, high-souled and revered sage Ṛṣyaśṛṅga, well-versed in sacrifices and fully ripened in his access to learning.

11. The self-controlled king desired the great sage to get performed a sacrifice with sons as its fruit. Expert in his work, he (the sage) who understood his (the king's) intention, performed the sacrifice that would result in sons.

12. The most-covetted (sage) drove away the rākṣasas from around the altar, performed subsidiary rites at both ends of the main sacrifice, poured (into the fire) the remaining (main part) of the oblations and sought for the boon of plenty of sons.

13. The prescribed ritual, of satisfying the members of the assembly with gifts, having reached its completion, the three wives of the king, born of illustrious families, ate the remnants of the oblations in order to beget four noble sons.

कौसल्ययाऽसावि सुखेन रामः, प्राक्केकयीतो भरतस्ततोऽभूत् ।
प्रासोष्ट शत्रुघ्नमुदारचेष्टमेका सुमित्रा सह लक्ष्मणेन ।। १४ ।।

आर्चीद् द्विजातीन् परमार्थविन्दानुदेजयान् भूतगणान् न्यषेधीत् ।
विद्वानुपानेष्ट च तान् स्वकाले यतिर्वसिष्ठो यमिनां वरिष्ठः ।। १५ ।।

वेदोऽङ्गवांस्तैरखिलोऽध्यगायि शस्त्राण्युपायंसत जित्वराणि ।
तं भिन्नवृत्तीन्यपि मानसानि समं जनानां गुणिनोऽध्यवात्सुः ।। १६ ।।

ततोऽभ्यगाद् गाधिसुतः क्षितीन्द्रं रक्षोभिरभ्याहृतकर्मवृत्तिः ।
रामं वरीतुं परिरक्षणाऽर्थं राजाऽऽर्जिहत् तं मधुपर्कपाणिः ।। १७ ।।

"ऐषीः पुनर्जन्मजयाय यत् त्वं रूपादिबोधान्न्यवृतच्च यत्ते ।
तत्त्वान्यबुद्धाः प्रतनूनि येन ध्यानं" नृपस्तच्छिवमित्यवादीत् ।। १८ ।।

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14. First Rāma was given birth to, in ease, by Kausalyā : then was born Bharata from Kekyaī ; Sumitrā alone gave birth to Śatrughna of magnificent deeds along with Lakṣmaṇa.

15. Vasiṣṭha, the learned ascetic and the supermost of the observers of restraint, honoured the brahmins that had realised the highest reality, drove away the hosts of terrific devils that caused (people) to tremble and had them (the princes) initiated (*i.e.*, their thread ceremony performed) at the proper time.

16. By them was learnt the Vedic lore along with its auxiliaries, and were acquired victory-giving weapons; (thus) those virtuous (princes) settled themselves equally into the hearts of the people even though they (the people) had different vocations.

17. Later, Viśvāmitra whose performance of sacrifices had been hampered by demons, approached that king to seek Rāma for the protection (of the sacrifices). The king, honoured him with *madhuparka* offerings in his hand.

18. The king spoke thus : "I hope that you are free from hindrances in your meditations intended for the conquest of rebirth which cease after the realisation of the (Ultimate) Form, and other things, and through which you grasp the subtlest principles."

ग्राख्यन् मुनिस्तस्य शिवं समाधे"विघ्नन्ति रक्षांसि वने क्रतूंश्च ।
तानि द्विषद्वीर्यनिराकरिष्णुस्तृणेढु रामः सह लक्ष्मणेन" ॥ १९ ॥

स शुश्रुवांस्तद्वचनं मुमोह राजाऽसहिष्णुः सुतविप्रयोगम् ।
ग्रहंयुनाऽथ क्षितिपः शुभंयुरूचे वचस्तापसकुञ्जरेण ॥ २० ॥

"मया त्वमाप्थाः शरणं भयेषु वयं त्वयाऽऽप्याप्स्महि धर्मवृद्धयै ।
क्षात्रं द्विजत्वं च परस्पराऽर्थं शङ्कां कृथा मा, प्रहिणु स्वसूनुम् ॥ २१ ॥

घानिष्यते तेन महान् विपक्षः स्थायिष्यते येन रणे पुरस्तात् ।
मा मां महात्मन् परिभूरयोग्ये न मद्विधो न्यस्यति भारमग्र्यम्" ॥ २२ ॥

'क्रुध्यन् कुलं धक्ष्यति विप्रवह्निर्यास्यन् सुतस्तप्स्यति मां समन्युम्' ।
इत्थं नृपः पूर्वमवालुलोचे, ततोऽनुजज्ञे गमनं सुतस्य ॥ २३ ॥

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19. The sage told him, "(There is) welfare for my meditation. But the demons destroy the sacrifices in the forest. Along with Lakṣmaṇa, let Rāma, capable of destroying the prowess of the enemy, kill them."

20. Unable to bear separation from his sons, the King who heard that speech fainted. That protector of the earth (the King) who possessed good fortune was then addressed these words by the eminent sage possessed of egotism.

21. "You have been approached by me as a protector in calamities; we also have been approached by you for the prosperity of *Dharma*. The Kṣatriya race and the Brāhmana race are for each other. Do not enterain any fear. Send (your) son.

22. "By him, who will stand at the vanguard in the battlefield, (even a) great adversary will be killed. Oh high-souled one, do not disregard me. One like me does not lay the supreme burden upon an unworthy (person)."

23. "The raging fire in the form of the brahmin's will burn out my race. By going, (my) son will torment only my grief-striken self." Thus did the king reflect first and then permit the departure of his son.

आशीर्भिरभ्यर्च्य मुनिः क्षितीन्द्रं प्रीतः प्रतस्थे मुनिराश्रमाय ।
तं पृष्ठतः प्रष्ठमियाय नम्रो हिंस्रेषुदीप्ताप्तधनुः कुमारः ॥ २४ ॥

प्रयास्यतः पुण्यवनाय जिष्णो रामस्य रोचिष्णुमुखस्य धृष्णुः ।
त्रैमातुरः कृत्स्नजितास्त्रशस्त्रः सध्र्यङ्रतः श्रेयसि लक्ष्मणोऽभूत् ॥ २५ ॥

इषुमति रघुसिंहे दन्दशूकाञ्जिघांसौ
धनुररिभिरसह्यं मुष्टिपीडं दधाने ।
व्रजति पुरतरुण्यो बद्धचित्राङ्गुलित्रे
कथमपि गुरुशोका मा रुदन्माङ्गलिक्यः ॥ २६ ॥

अथ जगदुरनीचैराशिषस्तस्य विप्रा-
स्तुमुलकलनिनादं तूर्यमाजघ्नुरन्ये ।
अभिमतफलशंसी चारु पुस्फोर बाहु-
स्तरुषु चुकुवुरुच्चैः पक्षिणश्चाऽनुकूलाः ॥ २७ ॥

इति भट्टिकाव्ये रामसम्भवो नाम प्रथमः सर्गः ॥

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24. Having honoured the protector of the earth with blessings, the delighted sage again set forth for his hermitage. The humble prince, having a trustworthy bow glowing with (sharp) killing arrows, followed him who led in the front.

25. Dedicated to (Rāma's) well-being, the daring Lakṣmaṇa, who had three mothers and had acquired all the missiles and weapons, became the fellow-traveller of the victorious Rāma who had a beaming face and had set out for the holy forest.

26. As Rāma, who had put on a wonderful finger-guard and was holding tightly in his fist his bow with arrows intent on killing harmful demons and unbearable to the enemies, was leaving, the auspicious young ladies of the city, somehow, avoided weeping though their grief was heavy.

27. The brahmins loudly proclaimed blessings on him; others (trumpeteers) played on their instruments loud sweet notes; his (right) arm throbbed foretelling the desired results; and, birds chirped loudly from the trees in an auspicious manner.

Here ends Canto I of Bhaṭṭikāvya named

THE BIRTH OF RĀMA

अथ द्वितीयः सर्गः

वनस्पतीनां सरसां नदीनां तेजस्विनां कान्तिभृतां दिशां च ।
निर्याय तस्याः स पुरः समन्ताच्छ्रियं दधानां शरदं ददर्श ॥ १ ॥

तरङ्गसङ्गाच्चपलैः पलाशैर्ज्वालाश्रियं सातिशयां दधन्ति ।
सधूमदीप्ताग्निरुचीनि रेजुस्ताम्रोत्पलान्याकुलषट्पदानि ॥ २ ॥

बिम्बागतैस्तीरवनैः समृद्धिं निजां विलोक्याऽपहृतां पयोभिः ।
कूलानि सामर्षतयेव तेनुः सरोजलक्ष्मीं स्थलपद्महासैः ॥ ३ ॥

निशातुषारैर्नयनाम्बुकल्पैः पत्रान्तपर्यागलदच्छबिन्दुः ।
उपारुरोदेव नदत्पतङ्गः कुमुद्वतीं तीरतरुर्दिनादौ ॥ ४ ॥

NOW CANTO II

1. Having come out of the city, he (Rāma) perceived the autumn bearing, all around, the beauty of plants, lakes, and rivers, and the radiant quarters possessing splendour.

2. Wearing the excessive splendour of flames on their petals (that were) tremulous on account of the contact with the ripples, the red lotuses, which had the hue of smoky blazing fire and had bees hovering (around), looked to advantage.

3. On seeing their own affluence snatched away by the waters through the clusters of trees on the banks that had entered (the waters) as reflections, the banks, as if through wrath, exhibited the splendour of the water-lilies by means of the blooms of ground-lilies.

4. With clear drops dripping from around the edges of its leaves, on account of the night dew that resembled tears from the eyes, a tree on the bank, on which the birds were chirping, bewailed, as it were, the moon-lotus at the dawn of the day.

वनानि तोयानि च नेत्रकल्पैः पुष्पैः सरोजैश्च निलीनभृङ्गैः ।
परस्परां विस्मयवन्ति लक्ष्मीमालोकयाञ्चक्रुरिवादरेण ॥ ५ ॥

प्रभातवाताहतिकम्पिताकृतिः कुमुद्वतीरेणुपिशङ्गविग्रहम् ।
निरास भृङ्गं कुपितेव पद्मिनी न मानिनी संसहतेऽन्यसङ्गमम् ॥ ६ ॥

दत्तावधानं मधुलेहिगीतौ प्रशान्तचेष्टं हरिणं जिघांसुः ।
आकर्णयन्नुत्सुकहंसनादाल्लक्ष्ये समाधिं न दधे मृगावित् ॥ ७ ॥

गिरेर्नितम्बे मरुता विभिन्नं तोयावशेषेण हिमाभमभ्रम् ।
सरिन्मुखाभ्युच्चयमादधानं शैलाधिपस्याऽनुचकार लक्ष्मीम् ॥ ८ ॥

गर्जन् हरिः साऽम्भसि शैलकुञ्जे प्रतिध्वनीनात्मकृतान्निशम्य ।
क्रमं बबन्ध क्रमितुं सकोपः प्रतर्कयन्नन्यमृगेन्द्रनादान् ॥ ९ ॥

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5. The woods and the waters, with (their) eyes, respectively, in the from of flowers and the white lotuses on which bees had rested, observed, as if with respect, the marvellous riches of each other.

6. The sun-lotus plant, whose frame was shaken by the morning breeze, drove out, as if enraged, the bee whose form was tawny with the pollen from the moon-lotus creeper. A self-respecting woman does not tolerate (her lover's) contact with another (woman).

7. Desirous of killing a deer that had fixed its attention on the song of the bees, (and so was standing still), the hunter, listening to the warblings of the eager swans, could not rivet his concentration on his target, (*viz.* the deer).

8. The cloud, shattered by the wind on the slope of the mountain, resembling snow-spray on account of the remnants of water and causing a swelling of the rivers, imitated the charm of the Lord of Mountains.

9. Roaring, on having heard the echoes aroused by himself in the watery towers of the mountain, the angry lion taking them (to be) the roars of another lion, assumed a position for attack.

अदृक्षताऽम्भांसि नवोत्पलानि रुतानि चाऽश्रोषत षट्पदानाम् ।
आघ्रायि वान् गन्धवहः सुगन्धस्तेनाऽरविन्दव्यतिषङ्गवांश्च ॥ १० ॥

लतानुपातं कुसुमान्यगृह्णात् स नद्यवस्कन्दमुपास्पृशच्च ।
कुतूहलाच्चारुशिलोपवेशं काकुत्स्थ ईषत्स्मयमान आस्त ॥ ११ ॥

तिग्मांशुरश्मिच्छुरितान्यदूरात् प्राञ्चि प्रभाते सलिलान्यपश्यत् ।
गभस्तिधाराभिरिव द्रुतानि तेजांसि भानोर्भुवि संभृतानि ॥ १२ ॥

दिग्व्यापिनीर्लोचनलोभनीया मृजान्वयाः स्नेहमिव स्रवन्तीः ।
ऋज्वायताः सस्यविशेषपङ्क्तीस्तुतोष पश्यन् वितृणान्तरालाः ॥ १३ ॥

वियोगदुःखानुभवानभिज्ञैः काले नृपांशं विहितं ददद्भिः ।
आहार्यशोभारहितैरमायैरैक्षिष्ट पुम्भिः प्रचितान् स गोष्ठान् ॥ १४ ॥

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10. The waters with fresh lotuses were seen, the humming of bees were heard and the gently blowing breeze, fragrant by its contact with the lotuses, was inhaled by him (Rāma).

11. Bending before every creeper, he plucked flowers, and leaping up to every river he sipped (water) ; (indeed) that descendant of Kakutstha (Rāma) sat down on every charming stone slab, smiling slightly.

12. He saw, not from far, the eastern waters tinted in the morning by the rays of the sun, as if (they were) the lustre squeezed from the sunbeams and collected on the earth.

13. He was pleased to see the straight long rows of special corn, attractive to the eyes, pervading the quarters, cleanly planted, with its interstices cleared of grass and as if it were oozing out oiliness (love).

14. He saw colonies of cowherds occupied by men who were not acquainted with the experience of the grief of separation, who paid the prescribed royal portion (taxes) in time, who were devoid of artificial embellishments and who were free from deceit.

स्त्रीभूषणं चेष्टितमप्रगल्भं चारूण्यवक्राण्यपि वीक्षितानि ।
ऋजूंश्च विश्वासकृत: स्वभावान् गोपाङ्गनानां मुमुदे विलोक्य ।। १५ ।।

विवृत्तपार्श्वं रुचिराङ्गहारं समुद्वहच्चारुनितम्बरम्यम् ।
आमन्द्रमन्थध्वनिदत्ततालं गोपाङ्गनानृत्यमनन्दयत् तम् ।। १६ ।।

विचित्रमुच्चै: प्लवमानमारात् कुतूहलं त्रस्नु ततान तस्य ।
मेघात्ययोपात्तवनोपशोभं कदम्बकं वातमजं मृगाणाम् ।। १७ ।।

सितारविन्दप्रचयेषु लीना: संसक्तफेनेषु च सैकतेषु ।
कुन्दावदाता: कलहंसमाला: प्रतीयिरे श्रोत्रसुखैर्निनादै: ।। १८ ।।

न तज्जलं यन्न सुचारुपङ्कजं न पङ्कजं तद् यदलीनषट्पदम् ।
न षट्पदोऽसौ न जुगुञ्ज य: कलं न गुञ्जितं तन्न जहार यन्मन: ।। १९ ।।

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15. He was delighted to observe the innocent activity (that constituted) the ornament of womanhood, the charming though not athwart glances, and the straightforward, confidence-inspiring nature of the cowherdesses.

16. The dance of the milk-maids in which (their) sides were twisted and the body made charming movements which were attractive with the beautiful tossing buttocks and in which the rhythmic beat was marked by the slightly low sound of churning, delighted him.

17. Jumping high up from far and proceeding windwards, a flock of timid spotted deer that had reached the forest and acquired charm on the departure of the clouds, stretched his curiosity.

18. Lurking in the thick beds of white lotuses and the foam-covered sandy banks, the rows of royal swans (*kalahaṁsas*), white like jasmine flowers, were detected only from their notes, delightful to the ear.

19. (There was) no water that did not have very beautiful lotuses, no lotusus that had no bee resting within, no bee that did not hum sweetly and no humming that did not captivate the mind.

तं यायजूकाः सह भिक्षुमुख्यैस्तपःकृशाः शान्त्युदकुम्भहस्ताः ।
यायावराः पुष्पफलेन चाऽन्ये प्रानर्चुरर्च्या जगदर्चनीयम् ॥ २० ॥

विद्यामथैनं विजयां जयां च रक्षोगणं क्षिप्नुमविक्षतात्मा ।
अध्यापिपद् गाधिसुतो यथावन्निघातयिष्यन् युधि यातुधानान् ॥ २१ ॥

आयोधने स्थायुकमस्त्रजातममोघमभ्यर्णमहाहवाय ।
ददौ वधाय क्षणदाचराणां तस्मै मुनिः श्रेयसि जागरूकः ॥ २२ ॥

तं विप्रदर्शं कृतघातयत्ना यान्तं वने रात्रिचरी डुढौके ।
जिघांसुवेदं धृतभासुरास्त्रस्तां ताडकाख्यां निजघान रामः ॥ २३ ॥

अथाऽऽलुलोके हुतधूमकेतुशिखाञ्जनस्निग्धसमृद्धशाखम् ।
तपोवनं प्राध्ययनाभिभूतसमुच्चरच्चारुपतत्त्रिशिञ्जम् ॥ २४ ॥

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20. Habitual sacrificers, emaciated by penance and (carrying) jugs of propitiatory water in their hands, vagrant mendicants and others fit to be worshipped, paid homage, with flowers and fruits, to him (Rāma) who was worth being worshipped by the the world.

21. Thereafter, desirous of getting the demons killed, the son of Gādhi (Viśvāmitra) of unsoiled soul, taught him, in the prescribed manner, the magic spells (*vidyā-s*), *Jayā* and *Vijayā*, (which had the potency) to kill hosts of demons.

22. Watchful about his welfare, the sage gave him various unfailing missiles that could last in fighting, in view of the impending battle, in order to kill the demons.

23. A demoness who, on seeing the brahmins, made efforts to kill (them), reached him (Rāma) who was walking across the forest. Having realised that she was intent to kill, Rāma who wielded blazing missiles killed that demoness named Tāḍakā.

24. Thereafter was seen the penance-grove wherein the luxuriant branches (of trees) were oily with the black soot from

क्षुद्रान्न जक्षुर्हरिणान् मृगेन्द्रा विनश्वसे पक्षिगणैः समन्तात् ।
नन्नम्यमानाः फलदित्सयेव चकाशिरे तत्र लता विलोलाः ॥ २५ ॥

अपूपुजन् विष्टरपाद्यमाल्यैरातिथ्यनिष्णा वनवासिमुख्याः ।
प्रत्यग्रहीष्टां मधुपर्कमिश्रं तावासनादि क्षितिपालपुत्रौ ॥ २६ ॥

"दैत्याभिभूतस्य युवामवोढं मग्नस्य दोर्भिर्भुवनस्य भारम् ।
हवींषि सम्प्रत्यपि रक्षतं" तौ तपोधनैरित्थमभाषिषाताम् ॥ २७ ॥

तान् प्रत्यवादीदथ राघवोऽपि "अथेप्सितं प्रस्तुत कर्म धर्म्यम् ।
तपोमरुद्भिर्भवतां शराग्निः संधुक्ष्यतां नोऽरिसमिन्धनेषु" ॥ २८ ॥

प्रतुष्टुवुः कर्म ततः प्रवक्लृप्तैस्ते यज्ञियैर्द्रव्यगणैर्यथावत् ।
दक्षिण्यदिष्टं कृतमार्त्विजीनैस्तद्यातुधानैश्चिचिते प्रसर्पत् ॥ २९ ॥

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the flames of the fire in which oblations were offered and where the sweet warbling of the birds was drowned in the loud chant (of the Vedas).

25. Lions devoured not the poor deer ; confidence was entertained by the flocks of birds all around ; and the waving creepers there were resplendent, lowering themselves down as if through a desire of giving away (their) fruits.

26. The chiefs of forest-dwellers, who were adepts in hospitality, honoured them with seats, water for washing their feet, and flowers ; those two princes accepted the seats and other things along with the *madhuparka* (offering of honey with other ingredients).

27. "You two have borne the burden of this world overpowered by the demons ; now protect our sacrificial oblations too." Thus were the two addressed by the ascetics.

28. Thereupon Rāma too replied to them : "Now, begin the desired sacred rite. May the fire of our arrows be enkindled in the faggots in the form of the enemy, by the winds of your penance."

29. Then, with collections of sacrificial materials, they commenced the rite according to prescription. Directed by the

आपिङ्गरूक्षोर्ध्वशिरस्यबालैः शिरालजङ्घैर्गिरिकूटदघ्नैः ।
ततः क्षपाटैः पृथुपिङ्गलाक्षैः खं प्रावृषेण्यैरिव चाऽऽनशेऽब्दैः ॥ ३० ॥

अधिज्यचापः स्थिरबाहुमुष्टिरुदञ्चिताक्षोऽञ्चितदक्षिणोरुः ।
ताँल्लक्ष्मणः सन्नतवामजङ्घो जघान शुद्धेषुरमन्दकर्षी ॥ ३१ ॥

गाधेयदिष्टं विरसं रसन्तं रामोऽपि मायाचणमस्त्रचुञ्चुः ।
स्थास्नुं रणे स्मेरमुखो जगाद मारीचमुच्चैर्वचनं महार्थम् ॥ ३२ ॥

"आत्मम्भरिस्त्वं पिशितैर्नराणां फलेग्रहीन् हंसि वनस्पतीनाम् ।
शौवस्तिकत्वं विभवा न येषां व्रजन्ति तेषां दयसे न कस्मात्" ॥ ३३ ॥

"अद्मो द्विजान् देवयजीन् निहन्मः कुर्मः पुरं प्रेतनराधिवासम् ।
धर्मो ह्ययं दाशरथे ! निजो नो नैवाऽध्यकारिष्महि वेदवृत्ते" ॥ ३४ ॥

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brahmins worthy of sacrificial fees and performed by persons fit to act as sacrificial priests, it was proceeding apace ; (however, the fact) was known to the demons as well.

30. Then, as if by clouds of the rainy season, the sky was pervaded by demons bearing slightly tawny, dry and erect hair on their heads, having sinewy shanks and wide yellow eyes, and equalling the mountain summits (in size).

31. With his bow strung, his arms and fists steady, his eyes raised upwards, his right thigh slightly contracted and his right shank well bent, Lakṣmaṇa who had stainless arrows and who pulled (his bow) hard, killed them.

32. Rāma too, who was famous for his missiles, spoke, with a smiling face, loud words of great significance to Mārīca who was pointed out by the son of Gādhi (Viśvāmitra), was roaring hideously, and was notorious for his magic.

33. "Feeding yourself on the flesh of men, you kill those that take (*i.e*, eat, only) the fruits of plants. Why do you not pity them whose possessions do not last (even) for the morrow ?"

34. (Mārīca replied), "We eat the brahmins, kill those that sacrifice to the gods, and turn the city into an abode of dead

"धर्मोऽस्ति सत्यं तव राक्षसाऽयमन्यो व्यतिस्ते तु ममाऽपि धर्मः ।
ब्रह्मद्विषस्ते प्रणिहन्मि येन राजन्यवृत्तिर्धृतकार्मुकेषु" ॥ ३५ ॥

इत्थंप्रवादं युधि सम्प्रहारं प्रचक्रतू रामनिशाविहारौ ।
तृणाय मत्वा रघुनन्दनोऽथ बाणेन रक्षः प्रधनान्निरास्थत् ॥ ३६ ॥

जग्मुः प्रसादं द्विजमानसानि द्यौर्वर्षुका पुष्पचयं बभूव ।
निर्व्याजमिज्या ववृते वचश्च भूयो बभाषे मुनिना कुमारः ॥ ३७ ॥

"महीय्यमाना भवताऽतिमात्रं सुराध्वरे घस्मरजित्वरेण ।
दिवोऽपि वज्रायुधभूषणाया हृणीयते वीरवती न भूमिः" ॥ ३८ ॥

"बलिर्बबन्धे जलधिर्ममन्थे जह्रेऽमृतं दैत्यकुलं विजिग्ये ।
कल्पान्तदुःस्था वसुधा तथोहे येनैष भारोऽतिगुरुर्न तस्य" ॥ ३९ ॥

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men. For, Oh Son of Daśaratha, that is our duty. We are not at all authorised (entitled) to (perform) Vedic rituals."

35. (Rāma spoke to him again). "Oh demon, true, this may be your duty. But, I, too, have another duty which runs contrary (to it), whereby I, following the profession of a warrior and wielding the bow and arrows, have to kill you, the brahmin-hater."

36. Conversing thus, Rāma and the demon started exchanging blows in the fight. Then taking him as a (mere) blade of grass, the descendant of Raghu (Rāma) banished the demon from the battle-field with an arrow.

37. The minds of the brahmins regained composure ; the sky became a showerer of heaps of flowers ; the sacrifice proceeded without trouble and the prince was again addressed (these) words by the sage :

38. "Being honoured beyond limits by you, Oh vanquisher of cannibals, the earth, (now) possessed of warriors, does not feel ashamed even before the heaven that has the adamant-weaponed (Indra) for its ornament.

39. "This burden (was) not too heavy for you by whom Bali was tied down (as Vāmana), the ocean was churned (as the

इति ब्रुवाणो मधुरं हितं च तमाञ्जिहन् मैथिलयज्ञभूमिम् ।
रामं मुनिः प्रीतमना मखान्ते यशांसि राज्ञां निजिघृक्षयिष्यन् ॥ ४० ॥

इतः स्म मित्रावरुणौ किमेतौ किमश्विनौ सोमरसं पिपासू ।
जनं समस्तं जनकाश्रमस्थं रूपेण तावौजिहतां नृसिंहौ ॥ ४१ ॥

अजिग्रहत् तं जनको धनुस्तद्येनार्दिदद् दैत्यपुरं पिनाकी ।
जिज्ञासमानो बलमस्य बाह्वोर्हसन्नभाङ्क्षीद् रघुनन्दनस्तत् ॥ ४२ ॥

ततो नदीष्णान् पथिकान् गिरिज्ञानाह्वायकान् भूमिपतेरयोध्याम् ।
दित्सुः सुतां योधहरैस्तुरङ्गैर्व्यसर्जयन्मैथिलमर्त्यमुख्यः ॥ ४३ ॥

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divine tortoise), the demon race was vanquished (as Mohinī) and the earth standing in danger at the end of the aeon was sustained (as the Great Boar)."

40. Speaking these sweet and beneficial words, the sage whose mind was pleased at the completion of the sacrifice (and) who desired to have the glories of kings surpassed, made that Rāma go to the place of the sacrifice of the king of Mithilā.

41. "Are these Mitra and Varuṇa that are coming or are they the two Aśvinī-kumāras that have arrived, desirous of drinking *Soma* juice ?"—Those two excellent (lions among) men, made all the people residing in Janaka's hermitage doubt like this by (their) charm.

42. Desirous of knowing the strength of his (Rāma's) arm Janaka made him wield the bow wherewith the *Pināka*-bearer (Śiva) had struck down the city of the demon ; the scion of Raghu, broke it, smiling.

43. Thereafter, desirous of giving away his daughter, the lord of the people of Mithilā dispatched to Ayodhyā, on horses that (usually) carried warriors, messengers conversant with the rivers, expert travellers acquainted with the mountains, who would invite the King (Daśaratha).

क्षिप्रं ततोऽध्वन्यतुरङ्गयायी यविष्ठवद् वृद्धतमोऽपि राजा ।
आख्यायकेभ्यः श्रुतसूनुवृत्तिरग्लानयानो मिथिलामगच्छत् ॥ ४४ ॥

वृन्दिष्ठमार्चीद् वसुधाधिपानां तं प्रेष्ठमेतं गुरुवद् गरिष्ठम् ।
सदृङ्महान्तं सुकृताधिवासं बंहिष्ठकीर्तिर्यशसा वरिष्ठम् ॥ ४५ ॥

"त्रिवर्गपारीणमसौ भवन्तमध्यासयन्नासनमेकमिन्द्रः ।
विवेकदृश्वत्वमगात् सुराणां" तं मैथिलो वाक्यमिदं बभाषे ॥ ४६ ॥

हिरण्मयी शाललतेव जङ्गमा च्युता दिवः स्थास्नुरिवाऽचिरप्रभा ।
शशाङ्ककान्तेरधिदेवताकृतिः सुता ददे तस्य सुताय मैथिली ॥ ४७ ॥

लब्धां ततो विश्वजनीनवृत्तिस्तामात्मनीनामुदवोढ रामः ।
सद्रत्नमुक्ताफलभर्मभूषां सम्बंहयन्तीं रघुवर्य्यलक्ष्मीम् ॥ ४८ ॥

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44. Then, having heard of the achievement of his son from the reporters, the King, though aged, quickly went to Mithilā like the youngest of men, riding speedy horses and not feeling tired during the march.

45. Equal in merit, the most famous (Janaka) worshipped him (Daśaratha), the most venerable of the lords of the earth, the dearest, the most magnanimous, equalling a preceptor, the great abode of merit and the supermost in fame, who had (just) arrived.

46. "Getting (you) seated on one and the same seat (throne), you who have attained extreme supremacy over the three ideals (of worldly life), that Indra attained among the gods the position of one having discriminative foresight." The king of Mithilā spoke these words to him (Daśaratha).

47. (Janaka) gave to his son, his (own) daughter (Sītā), the princess of Mithilā, (who was), as it were, a moving golden creeper hanging from a tree, like a steady lightning flash fallen from the sky and whose form was like that of the presiding deity of moonlight.

48. Thereupon, Rāma whose tendency was beneficial to the universe, married (Sītā) whom he had won, who was

सुप्रातमासादितसम्मदं तद्वन्दारुभिः संस्तुतमभ्ययोध्यम् ।
अश्वीयराजन्यकहास्तिकाढ्यमगात् सराजं बलमध्वनीनम् ॥ ४९ ॥

विशङ्कटो वक्षसि बाणपाणिः सम्पन्नतालद्वयसः पुरस्तात् ।
भीष्मो धनुष्मानुपजान्वरत्निरैति स्म रामः पथि जामदग्न्यः ॥ ५० ॥

उच्चैरसौ राघवमाह्वतेदं धनुः सबाणं कुरु माऽऽतियासीः ।
पराक्रमज्ञः प्रियसन्ततिस्तं नम्रः क्षितीन्द्रोऽनुनिनीषुरूचे ॥ ५१ ॥

"अनेकशो निर्जितराजकस्त्वं पितॄनताप्सीर्नृपरक्ततोयैः ।
संक्षिप्य संरम्भमसद्विपक्षं काऽऽस्थाऽऽर्भकेऽस्मिंस्तव राम ! रामे" ॥ ५२ ॥

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beneficial to him, who had ornaments of excellent jewels, pearls and gold, and who was highly enhancing the glory of the descendants of Raghu.

49. At the beautiful dawn, praised by the bards, the army that experienced great delight, affluent with troops of horses, warriors and elephants, and capable of covering long distances, proceeded, along with the King, to Ayodhyā.

50. On the way, (Paraśurāma), son of Jamadagni, broad in chest, with arrows in his hand, tall like a fullgrown palm tree, terrific, carrying a bow, his arms reaching down to his knees, approached Rāma.

51. He loudly challenged the descendant of Raghu, "Fix an arrow on this bow ; do not bypass me." Conversant with (his) valour and fond of his (own) offspring, the humble King desirous of propitiating (him) spoke to him thus:

52. "You who have completely vanquished hosts of kings several times, propitiated (your) ancestors with the waters in the form of the blood of kings, control your wrath that has no adversary. What is your concern, Oh Paraśurāma, with this (child) Rāma ?"

अजीगणद् दाशरथं न वाक्यं यदा स दर्पेण तदा कुमारः ।
धनुर्व्यकार्क्षीद् गुरुबाणगर्भं लोकानलावीद् विजितांश्च तस्य ॥ ५३ ॥

जिते नृपारौ सुमनीभवन्ति शब्दायमानान्यशनैरशङ्कम् ।
वृद्धस्य राज्ञाऽनुमतेर्बलानि जगाहिरेऽनेकमुखानि मार्गान् ॥ ५४ ॥

अथ पुरुजवयोगान्नेदयद् दूरसंस्थं
दवयदतिरयेण प्राप्तमुर्वीविभागम् ।
क्लमरहितमचेतन्नीरजीकारितक्ष्मां
बलमुपहितशोभां तूर्णमायादयोध्याम् ॥ ५५ ॥

इति भट्टिकाव्ये सीतापरिणयो नाम द्वितीयः सर्गः ॥

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53. When, through haughtiness, he did not take heed of Daśaratha's words, the prince drew fully the bow, having a strong arrow (fixed) in it and shattered the (spiritual) world won by him (through penance).

54. The adversary of the kings having been vanquished, the troops, feeling delighted in their minds, shouting aloud dauntlessly, facing diversely, plunged into the roads with the permission of the old King.

55. Afterwards bringing far off places near by resorting to great speed, and leaving far off the stretches of the earth that had been reached, by their excessive speed, the army, free from fatigue, quickly and unknowingly reached Ayodhyā wherein the grounds had been cleared of dust and decorations arranged.

Here ends Canto Two named

MARRIAGE WITH SITA

अथ तृतीयः सर्गः

वधेन संख्ये पिशिताशनानां क्षत्रान्तकस्याऽभिभवेन चैव ।
आढ्यम्भविष्णुर्यशसा कुमारः प्रियंभविष्णुर्न स यस्य नाऽऽसीत् ॥ १ ॥

ततः सुचेतीकृतपौरभृत्यो राज्येऽभिषेक्ष्ये सुतमित्यनीचैः ।
आघोषयन् भूमिपतिः समस्तं भूयोऽपि लोकं समनीचकार ॥ २ ॥

आविक्षवादीप्तकृशानुकल्पं सिंहासनं तस्य सपादपीठम् ।
सन्तप्तचामीकरवल्गुवज्रं विभागविन्यस्तमहार्घरत्नम् ॥ ३ ॥

प्रास्थापयत् पूगकृतान् स्वपोषं पुष्टान् प्रयत्नाद् दृढगात्रबन्धान् ।
सभर्मकुम्भान् पुरुषान् समन्तात् पत्काषिणस्तीर्थजलार्थमाशु ॥ ४ ॥

NOW CANTO III

1. There was none to whom prince (Rāma), becoming eminent in fame through the killing of the demons in battle and defeating the destroyer of kings (Paraśurāma), did not endear himself.

2. Loudly announcing thus, "I shall coronate my son (as) the king," King (Daśaratha) who had (previously also) pleased the minds of the citizens and servants, now, once again made the minds of the people joyous.

3. And (he) ordered for him (Rāma), along with a foot-rest, a throne resembling blazing fire (in resplendence), having beautiful diamonds, charming like molten gold and having highly valuable jewels studded on (its) parts.

4. And, for holy waters, he got hurriedly dispatched all around, men who were formed into groups and who were fostered with effort on his own riches, whose limbs had a firm build, who were walking on foot and had golden potes.

उक्षाम्प्रचक्रुर्नगरस्य मार्गान् ध्वजान् बबन्धुर्मुमुचुः खधूपान् ।
दिशश्च पुष्पैश्चकरुर्विचित्रैरर्थेषु राज्ञा निपुणा नियुक्ताः ॥ ५ ॥

मातामहावासमुपेयिवांसं मोहादपृष्ट्वा भरतं तदानीम् ।
तत्कैकयी सोढुमशक्नुवाना ववार रामस्य वनप्रयाणम् ॥ ६ ॥

कर्णेजपैराहृतराज्यलोभा स्त्रैणेन नीता विकृतिं लघिम्ना ।
रामप्रवासे व्यमृशन्न दोषं जनापवादं सनरेन्द्रमृत्युम् ॥ ७ ॥

वसूनि देशांश्च निवर्तयिष्यन् रामं नृपः सङ्गिरमाण एव ।
तयाऽऽवजज्ञे भरताभिषेको विषादशङ्कुश्च मतौ निचख्ने ॥ ८ ॥

ततः प्रविव्राजयिषुः कुमारमादिक्षदस्याऽभिगमं वनाय ।
सौमित्रिसीतानुचरस्य राजा सुमन्त्रनेत्रेण रथेन शोचन् ॥ ९ ॥

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5. Experts appointed by the king on various assignments got the city roads properly sprinkled, hoisted banners, fumigated the sky with frankincense and strewed the quarters with multi-coloured flowers.

6. Unable to tolerate that, Kekayī, through infatuation, without consulting Bharata who had at that time gone to his maternal grandfather's residence, chose (a boon), being Rāma's departure to the forest.

7. Greed for the kingdom, introduced into her by secret tale-bearers, and driven to perversity by womanish meanness, she did not think of the guilt of censure from the people, together with the death of the king (inherent) in the banishment of Rāma.

8. The desire for the retention (*lit.*, return) of Rāma by promising (her) riches and regions by the king was ignored by her and the dart of grief (in the form of) the coronation of Bharata was implanted into his heart.

9. Then, willing to send Rāma into exile, the bewailing king ordered his despatch to the forest, with Lakṣmaṇa and Sītā as his followers, in a chariot having Sumantra for its driver.

केचिन्निनिन्दुर्नृपमप्रशान्तं विचुक्रुशुः केचन सास्त्रमुच्चैः ।
ऊचुस्तथाऽऽन्ये भरतस्य मायां धिक्केकयीमित्यपरो जगाद ॥ १० ॥

गतो वनं श्वो भवितेति रामः शोकेन देहे जनताऽऽतिमात्रम् ।
धीरास्तु तत्र च्युतमन्यवोऽन्ये दधुः कुमारानुगमे मनांसि ॥ ११ ॥

प्रस्थास्यमानावुपसेदुषस्तौ शोशुच्यमानानिदमूचतुस्तान् ।
"किं शोचतेहाऽभ्युदये बताऽस्मान् नियोगलाभेन पितुः कृतार्थान् ॥ १२ ॥

असृष्ट यो यश्च भयेष्वरक्षीत् यः सर्वदाऽऽस्मानपुषत् स्वपोषम् ।
महोपकारस्य किमस्ति तस्य तुच्छेन यानेन वनस्य मोक्षः ॥ १३ ॥

विद्युत्प्रणाशं स वरं प्रणष्टो यद्वोर्ध्वशोषं तृणवद् विशुष्कः ।
अर्थे दुरापे किमुत प्रवासे न शासनेऽवास्थित यो गुरूणाम् ॥ १४ ॥

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10. Some censured the listless king, some lamented aloud with tears, others talked about the fraud of Bharata, (while) still another said, "Fie upon Kekayī."

11. "To the forest tomorrow will Rāma be gone." Thus some people chafed (*lit.* burnt) beyond limit through grief, while other courageous ones, who gave up grief, set their minds to follow the prince.

12. About to set out, the two (Rāma and Lakṣmaṇa) spoke to those that were lamenting continuously. Coming near (they consoled) them thus : "Oh ! how strange ! Why do you, in this good fortune, lament for us who are content to receive our father's command.

13. "Is reciprocation of our heavy obligation to him who begot us, always protected us in calamities and nourished us on his own wealth, (possible) by (our) worthless departure to the forest ?

14. "He had better perish like a lightning flash or get parched up standing erect, (he) who did not abide by the command of his father regarding even an object hard to be secured. What then of (mere) exile ?

पौरा निवर्तध्वमिति न्यगादीत् तातस्य शोकापनुदा भवेत ।
मा दर्शताऽन्यं भरतं च मत्तो" "निवर्तयेत्याह रथं" स्म सूतम् ॥ १५ ॥

ज्ञात्वेङ्गितैर्गत्वरतां जनानामेकां शयित्वा रजनीं सपौरः ।
रक्षन् वनेवासकृताद्भयात् तान् प्रातश्छलेनाऽपजगाम रामः ॥ १६ ॥

अस्राक्षुरस्रं करुणं रुवन्तो मुहुर्मुहुर्न्यश्वसिषुः कवोष्णम् ।
हा राम! हा कष्टमिति ब्रुवन्तः परामुङ्खैस्ते न्यवृतन् मनोभिः ॥ १७ ॥

सूतोऽपि गङ्गासलिलैः पवित्वा सहाश्वमात्मानमनल्पमन्युः ।
ससीतयो राघवयोरधीयन् श्वसन् कवुष्णं पुरमाविवेश ॥ १८ ॥

प्रतीय सा पूर्वदृशे जनेन द्यौर्भानुशीतांशुविनाकृतेव ।
राजन्यनक्षत्रसमन्विताऽपि शोकान्धकारक्षतसर्वचेष्टा ॥ १९ ॥

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15. "Return, citizens," said (Rāma). "Be the removers of father's grief; and do not look upon Bharata as different from me." "Turn the chariot (towards the forest)," thus he addressed the charioteer.

16. Having known, from their indicative jestures, the intention of the people to accompany him and having slept in the company of the citizens for one night, (thus) protecting them from the dangers caused by residence in a forest, Rāma left at dawn, by (resorting to) a trick.

17. Wailing piteously, they (the citizens) shed tears, repeatedly heaved hot sighs (and) saying, "Alas, Oh Rāma! Alas!," they returned (to Ayodhyā) with reluctant minds.

18. Having cleaned himself and the horses with the waters of the Gangas, the charioteer, too, whose grief was not the less, entered the city regretfully remembering the two descendants of Raghu and Sītā and heaving hot sighs.

19. On returning, was seen by the people the city resembling the sky bereft of the Sun and the Moon, devoid of all activity due to the darkness of grief, though endowed with stars in the form of warriors.

विलोक्य रामेण विना सुमन्त्रमच्योष्ट सत्त्वान्नृपतिश्च्युताशः ।
मधूनि नैषीद्व्यलिपन्न गन्धैर्मनोरमे न व्यवसिष्ट वस्त्रे ॥ २० ॥

आसिष्ट नैकत्र शुचा व्यरंसीत् कृताकृतेभ्यः क्षितिपालभाग्भ्यः ।
स चन्दनोशीरमृणालदिग्धः शोकाग्निनाऽगाद् द्युनिवासभूयम् ॥ २१ ॥

विचुक्रुशुर्भूमिपतेर्महिष्यः, केशाँल्लुलुञ्चुः स्ववपूंषि जघ्नुः ।
विभूषणान्युन्मुमुचुः, क्षमायां पेतुर्बभञ्जुर्वलयानि चैव ॥ २२ ॥

ताः सान्त्वयन्ती भरतप्रतीक्षा तं बन्धुता न्यक्षिपदाशु तैले ।
दूतांश्च राजात्मजमानिनीषुः प्रास्थापयन् मन्त्रिमतेन यूनः ॥ २३ ॥

सुप्तो नभस्तः पतितं निरीक्षाञ्चक्रे विवस्वन्तमधः स्फुरन्तम् ।
आख्यद् वसन् मातृकुले सखिभ्यः पश्यन् प्रमादं भरतोऽपि राज्ञः ॥ २४ ॥

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20. On seeing Sumantra without Rama, the king whose hope was gone, swerved from his (natural) courage. He desired not for wines, did not anoint (himself) with scented unguents and did not put on attractive garments.

21. He would not sit at one place, and through grief, (he) became indifferent to the royal tasks, whether done or undone; (though) anointed with sandal, khus and lotus-stalk (juice), he passed away into the state of the heaven-dwellers.

22. The Queens of the king wailed aloud, tore off (their) hair, struck (their) bodies, pulled off (their) ornaments, fell on the ground and even broke their bracelets.

23. Consoling them and waiting for Bharata, the kinsmen hastily placed him (Daśaratha) in oil and, desirous of fetching the son of the King, despatched, with the consent of the ministers, young messengers.

24. Living in his maternal abode, Bharata also saw, (while) asleep, the sun fallen from the sky and shooting downwards; sensing danger to the King, he told (so) to his friends.

अशिश्रवन्नात्ययिकं तमेत्य दूता यदाऽऽर्थं प्रयियासयन्तः ।
आंहिष्ट जाताञ्जिहिषस्तदासावुत्कण्ठमानो भरतो गुरूणाम् ॥ २५ ॥

बन्धूनशङ्किष्ट समाकुलत्वादासेदुषः स्नेहवशादपायम् ।
गोमायुसारङ्गगणाश्च सम्यङ् नाऽयासिषुर्भीममरासिषुश्च ॥ २६ ॥

स प्रोषिवानेत्य पुरं प्रवेक्ष्यन् शुश्राव घोषं न जनौघजन्यम् ।
आकर्णयामास न वेदनादान् न च चोपलेभे वणिजां पणायान् ॥ २७ ॥

चक्रन्दुरुच्चैर्नृपतिं समेत्य तं मातरोऽभ्यर्णमुपागतास्राः ।
पुरोहितामात्यमुखाश्च योधा विवृद्धमन्युप्रतिपूर्णमन्याः ॥ २८ ॥

दिदृक्षमाणः परितः ससीतं रामं यदा नैक्षत लक्ष्मणं च ।
रोरुद्यमानः स तदाऽऽभ्यपृच्छद् यथावदाख्यन्नथ वृत्तमस्मै ॥ २९ ॥

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25. When, having arrived and desirous of making him start, the messengers did not communicate to him the disastrous fact, Bharata, in whom the desire to start was born, departed, anxiously remembering (his) elders.

26. Being distressed on account of the influence of affection, he suspected his kinsmen to have fallen into calamity; herds of deer and jackals did not cross him auspiciously but yelled horridly.

27. Having reached (Ayodhyā), he who had stayed away for long and (was now) entering the city, did not hear any commotion emanating from the streams of people. Nor did he hear the chanting of the Vedas, and he did not perceive any profit to (*or* mutual enquiries amongst) the traders.

28. Having joined him who had sat down, the mothers and the warriors headed by the priests and ministers, to whom tears had come and whose veins in the nape had swollen through intensified grief, wept aloud for the King.

29. When, desirous of seeing Rāma along with Sītā and Lakṣmaṇa, he did not see them around, then, weeping incessantly, he enquired of them; thereupon they narrated to him the happening (just) as it had taken place.

आबद्धभीमभ्रुकुटीविभङ्गः शेश्वीयमानारुणरौद्रनेत्रः ।
उच्चैरुपालब्ध स केकयीं च शोके मुहुश्चाऽविरतं न्यमाङ्क्षीत् ॥ ३० ॥

"नृपात्मजौ चिक्लिशतुः ससीतौ, ममार राजा, विधवा भवत्यः ।
शोच्या वयं, भूरनृपा, लघुत्वं केकय्युपज्ञं बत! बह्वनर्थम्" ॥ ३१ ॥

"नैतन्मतं मत्क"मिति ब्रुवाणः सहस्रशोऽसौ शपथानशप्यत् ।
उद्वाश्यमानः पितरं सरामं लुठन् सशोको भुवि रोरुदावान् ॥ ३२ ॥

तं सुस्थयन्तः सचिवा नरेन्द्रं दिधक्षयन्तः समुदूहुरारात् ।
अन्त्याहुतिं हावयितुं सविप्रांश्चिचीषयन्तोऽध्वरपात्रजातम् ॥ ३३ ॥

उदक्षिपन् पट्टदुकूलकेतूनवादयन् वेणुमृदङ्गकांस्यम् ।
कम्बूंश्च तारानधमन् समन्तात् तथाऽऽनयन् कुङ्कुमचन्दनानि ॥ ३४ ॥

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30. He, whose eyebrows were knit in a terrific frown and whose red and fierce eyes were extremely swollen, loudly abused Kekayī again and again, and plunged into continuous grief.

31. "The two princes, accompanied by Sītā have suffered ; the King has expired ; you (are) widows ; we (are) pitiable ; the earth (is) kingless ; alas, the first mean (strategy) of Kekayī has entailed manifold disasters."

32. "This idea is not mine." Thus saying he (Bharata) swore thousands of oaths ; loudly crying for his father and Rāma, and wallowing on the ground he wept and wept (continuously).

33. Putting him at ease, desirous of cremating the King and intent upon collecting the various utensils for having the last oblation offered, the ministers, together with the brahmins, had (the king's body) carried not very far.

34. They hoisted banners of silken cloth, played on flutes, drums and bell-metal gongs, blew high-pitched conchs and also scattered saffron and sandalwood all around.

श्रोत्राक्षिनासावदनं सरुक्मं कृत्वाऽऽजिने प्राक्शिरसं निधाय ।
संचित्य पात्राणि यथाविधानमृत्विग्जुहाव ज्वलितं चिताग्निम् ॥ ३५ ॥

कृतेषु पिण्डोदकसञ्चयेषु हित्वाऽऽभिषेकं प्रकृतं प्रजाभिः ।
प्रत्यानिनीषुर्विनयेन रामं प्रायादरण्यं भरतः सपौरः ॥ ३६ ॥

शीघ्रायमाणैः ककुभोऽश्नुवानैर्जनैरपन्थानमुपेत्य सृप्तैः ।
शोकादभूषैरपि भूश्चकासाञ्चकार नागेन्द्ररथाश्वमिश्रैः ॥ ३७ ॥

उच्चिक्यिरे पुष्पफलं वनानि सस्नुः पितॄन् पप्रियुरापगासु ।
आरेटुरित्वा पुलिनान्यशङ्कं छायां समाश्रित्य विशश्रमुश्च ॥ ३८ ॥

सम्प्राप्य तीरं तमसापगाया गङ्गाम्बुसम्पर्कविशुद्धिभाजः ।
विगाहितुं यामुनमम्बु पुण्यं ययुर्निरुद्धश्रमवृत्तयस्ते ॥ ३९ ॥

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35. Having made his (Daśaratha's) ears, eyes, nose and mouth full of gold, having laid him head eastwards on a deer-skin, and having arranged the utensils according to relevent rites, the chief officiating priest offered oblations in the ignited funeral fire.

36. When the oblations of rice-balls and water (had been offered), and the collection of bones had been done, Bharata desirous of bringing Rāma back, proceeded in humility, along with the citizens, to the forest, after setting aside the coronation suggested by the subjects.

37. The earth began to glitter with people proceeding hastily, pervading the quarters, trailing along after spilling over to non-roads, mingled with big elephants, chariots and horses, though (they were) void of ornamens on account of mourning.

38. They (the people) plucked flowers and fruits from the forests, took bath and propitiated the manes in the rivers and going fearlessly to the sandy banks, conversed (among themselves) and rested, taking shelter in the shadow.

39. Having reached the bank of the Tamasā river that had attained special purity through contact with the waters of the

ईयुर्भरद्वाजमुनेर्निकेतं यस्मिन् विशश्राम समेत्य रामः ।
च्युताशनायाः फलवद्विभूत्या व्यास्यन्युदन्यां शिशिरैः पयोभिः ॥ ४० ॥

वाचंयमान् स्थण्डिलशायिनश्च युयुक्षमाणाननिशं मुमुक्षून् ।
अध्यापयन्तं विनयात् प्रणेमुः पद्गा भरद्वाजमुनिं सशिष्यम् ॥ ४१ ॥

आतिथ्यमेभ्यः परिनिर्विवप्सोः कल्पद्रुमा योगबलेन फेलुः ।
धामप्रथिम्नो म्रदिमान्वितानि वासांसि च द्राघिमवन्त्युदूहुः ॥ ४२ ॥

आज्ञां प्रतीषुर्विनयादुपास्थुर्जगुः सरागं ननृतुः सहावम् ।
सविभ्रमं नेमुरुदारमूचुस्तिलोत्तमाद्या वनिताश्च तस्मिन् ॥ ४३ ॥

वस्त्रान्नपानं शयनं च नाना कृत्वाऽऽवकाशे रुचिरं प्रक्लृप्तम् ।
तान् प्रीतिमानाह मुनिस्ततः स्म "निबद्ध्वमाद्ध्वं पिबताऽत्त शेध्वम्" ॥ ४४ ॥

Ganges, they, in whom the advent of fatigue had been checked, went ahead to take a dip in the sacred water of the Ganges.

40. (They) went to the hermitage of Bharadvāja to which Rāma had gone and rested. And, with (their) hunger removed through the luxuriance of fruit-trees, they quenched (their) thirst with the cool water.

41. Walking on foot, they bowed to sage Bharadvāja and his pupils, with modesty, Bharadvāja who was teaching, day and night, those that controlled their speech, slept on bare ground, desired to practise yoga and wished for salvation.

42. Through the power of concentrated meditation of that reservoir of lustre who was desirous of offering hospitality to them, the wish-yielding trees bore fruit and produced clothes possessing softness and length.

43. And, there, Tilottamā and other damsels accepted his orders, humbly waited upon him, sang in musical melodies, danced with jesticulations, bowed gracefully and spoke courteously.

44. Having kept ready, at various places, clothes, food, drinks and beds, tastefully arranged, the delighted sage then told them, "Wear, eat, drink and sleep."

ते भुक्तवन्तः सुसुखं वसित्वा वासांस्युषित्वा रजनीं प्रभाते ।
द्रुतं समध्वा रथवाजिनागैर्मन्दाकिनीं रम्यवनां समीयुः ॥ ४५ ॥

वैखानसेभ्यः श्रुतरामवार्तास्ततो विशिञ्जानपतत्त्रिसङ्घम् ।
अभ्रंलिहाग्रं रविमार्गभङ्गमानंहिरेऽद्रिं प्रति चित्रकूटम् ॥ ४६ ॥

दृष्ट्वोर्णुवानान् ककुभो बलौघान् वितत्य शार्ङ्गं कवचं पिनह्य ।
तस्थौ सिसंग्रामयिषुः शितेषुः सौमित्रिरक्षिभ्रुवमुज्जिहानः ॥ ४७ ॥

शुक्लोत्तरासङ्गभृतो विशस्त्रान् पादैः शनैरापततः समन्यून् ।
अौहिष्ट तान् वीतविरुद्धबुद्धीन् विवन्दिषून् दाशरथिः स्ववर्ग्यान् ॥ ४८ ॥

समूलकाषं चकषू रुदन्तो रामान्तिकं बृंहितमन्युवेगाः ।
आवेदयन्तः क्षितिपालमुच्चैःकारं मृतं रामवियोगशोकात् ॥ ४९ ॥

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45. They ate with delight ; having put on the garments and stayed overnight, taking hastily to the road by chariots, horses and elephants, at day-break, they reached the Ganges having charming woods (on its banks).

46. Having heard the news about Rāma from the hermits, they thence proceeded towards the Citrakūṭa mountain which had flocks of chirping birds, whose summit scratched the sky, (constituting, as it were) an obstacle on the path of the sun.

47. On seeing the streams of army flooding the quarters, having stretched his bow and put on his armour, the son of Sumitrā who had sharp arrows and who was desirous of fighting, stood (ready), raising his eyes and eyebrows.

48. The son of Daśaratha (Rāma) inferred these (armies) that bore white upper garments, (carrying) no weapons, approaching slowly on foot and were full of grief, to be his own partisans, devoid of adverse motives and desirous of saluting (him).

49. Weeping, with the tempo of their grief accelerated, and reporting vociferously that the King was dead an account of the grief of separation from Rāma, they scratched the ground around Rāma so that they (seemed to have) dug (the earth) to its very roots.

चिरं रुदित्वा करुणं सशब्दं गोत्राभिधायं सरितं समेत्य ।
मध्येजलाद् राघवलक्ष्मणाभ्यां प्रत्तं जलं द्व्यञ्जलमन्तिकेऽपाम् ॥ ५० ॥

"अरण्ययाने सुकरे पिता मा प्रायुङ्क्त राज्ये बत दुष्करे त्वाम् ।
मा गा: शुचं धीर ! भरं वहाऽमु"माभाषि रामेण वच: कनीयान् ॥ ५१ ॥

"कृती श्रुती वृद्धमतेषु धीमांस्त्वं पैतृकं चेद् वचनं न कुर्या: ।
विच्छिद्यमानेऽपि कुले परस्य पुंस: कथं स्यादिह पुत्रकाम्या ॥ ५२ ॥

अस्माकमुक्तं बहु मन्यसे चेद्यदीशिषे त्वं न मयि स्थिते च ।
जिह्रेष्यतिष्ठन् यदि तातवाक्ये, जहीहि शङ्कां, व्रज शाधि पृथ्वीम्" ॥ ५३ ॥

"वृद्धौरसां राज्यधुरां प्रवोढुं कथं कनीयानहमुत्सहेय ।
मा मां प्रयुक्था: कुलकीर्तिलोपे" प्राह स्म रामं भरतोऽपि धर्म्यम् ॥ ५४ ॥

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50. Having wept for long, piteously and loudly, and (then) having gone to the river and (dipped) in the midstream, water was offered, near the waters, by Rāma and Lakṣmaṇa (in oblation) with the cavity of the joined palms, after uttering (Daśaratha's) name.

51. "Father ordained me for going to the forest which was easy to do. Alas, he appointed you for administration which is difficult to carry on. Oh courageous one, do not attain grief ; bear this burden." The younger brother (Bharata) was addressed by Rāma with these words.

52. "Accustomed to listening to and acting upon the ideas of the elders and possessed of intelligence, if you do not carry out the paternal order, how then would there arise in this world the desire, in any other person, for a son even if the family were to become extinct ?

53. "If you regard our opinion highly, if you do not (wish to) prevail while I exist, if you are ashamed of not abiding by the father's words, then give up fear, go back and rule the earth," (said Rāma).

54. "How could I, the younger, dare to bear the yoke of the kingdom, fit to be borne by the eldest, legitimate son ?

"ऊर्जस्वलं हस्तितुरङ्गमेतदमूनि रत्नानि च राजभाञ्जि ।
राजन्यकं चैतदहं क्षितीन्द्रस्त्वयि स्थिते स्यामिति शान्तमेतत्" ॥ ५५ ॥

इति निगदितवन्तं राघवस्तं जगाद
"व्रज भरत ! गृहीत्वा पादुके त्वं मदीये ।
च्युतनिखिलविशङ्कः पूज्यमानो जनौघैः
सकलभुवनराज्यं कारयाऽस्मन्मतेन" ॥ ५६ ॥

इति भट्टिकाव्ये रामप्रवासो नाम तृतीयः सर्गः ॥

Do not ordain me for the destruction of the family reputation." To Rāma, Bharata too spoke (these) dutiful (words).

55. "These mighty troops of elephants and horses, these jewels worthy of a king and this host of warriors (to be mine) and I to become the king while you are alive, this (view) has to stop," (added he).

56. To him who spoke thus, Rāma said, "You return, taking with you my sandals. Freed from all doubts and being respected by streams of people, carry on the administration of the whole world at our behest."

Here ends canto III named

THE EXILE OF RĀMA

अथ चतुर्थः सर्गः

निवृत्ते भरते धीमानत्रे रामस्तपोवनम् ।
प्रपेदे पूजितस्तस्मिन् दण्डकारण्यमीयिवान् ॥ १ ॥

अटाटचमानोऽरण्यानीं ससीतः सहलक्ष्मणः ।
बलाद् बुभुक्षुणोत्क्षिप्य जह्रे भीमेन रक्षसा ॥ २ ॥

अवाक्शिरसमुत्पादं कृतान्तेनाऽपि दुर्दमम् ।
भङ्क्त्वा भुजौ विराधाख्यं तं तौ भुवि निचख्नतुः ॥ ३ ॥

आह्विषातां रघुव्याघ्रौ शरभङ्गाश्रमं ततः ।
अध्यासितं श्रिया ब्राह्म्या शरण्यं शरणैषिणाम् ॥ ४ ॥

पुरो रामस्य जुहवाञ्चकार ज्वलने वपुः ।
शरभङ्गः प्रविश्याऽऽरात् सुतीक्ष्णमुनिकेतनम् ॥ ५ ॥

NOW CANTO IV

1. When Bharata had gone back, the wise Rāma repaired to the penance-grove of Atri. (After having been) honoured there, he went to the Daṇḍaka forest.

2. Wandering extensively through that vast forest, along with Sītā and Lakṣmaṇa, Rāma, having been picked up, was carried away by a ferocious hungry demon.

3. Having broken his arms, the two (Rāma and Lakṣmaṇa) buried in the ground, that (demon), whose name was Virādha, whose head was downwards and feet lifted up, and who was difficult to be subdued even by the God of Death (Yama).

4. Thereafter, the two best of Raghus proceeded to the hermitage of Śarabhaṅga, which was the abode of Vedic (*i.e.*, spiritual) glory and the refuge for those who desired shelter.

5. Having pointed out the nearby resort of sage Sutīkṣṇa, Śarabhaṅga, sacrificed his body in fire, in the presence of Rāma.

"यूयं समैष्यथेत्यस्मिन्नासिष्महि वयं वने ।
दृष्टा: स्थ स्वस्ति वो याम: स्वपुण्यविजितां गतिम्" ॥ ६ ॥

तस्मिन् कृशानुसाद्भूते सुतीक्ष्णमुनिसन्निधौ ।
उवास पर्णशालायां श्रमन्ननिशमाश्रमान् ॥ ७ ॥

वनेषु वासतेयेषु निवसन् पर्णसंस्तर: ।
शय्योत्थायं मृगान् विध्यन्नातिथेयो विचक्रमे ॥ ८ ॥

ऋग्यजुषमधीयानान् सामन्यांश्च समर्चयन् ।
बुभुजे देवसात्कृत्वा शल्यमुख्यं च होमवान् ॥ ९ ॥

वसानस्तन्त्रकनिभे सर्वाङ्गीणे तरुत्वचौ ।
काण्डीर: खाड्गिक: शार्ङ्गी रक्षन् विप्रांस्तनुत्रवान् ॥ १० ॥

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6. (At the time of sacrificing himself, Śarabhaṅga said to Rāma) : "We resided in this forest (expecting) that you would arrive ; (now) you have been seen ; farewell to you ; we depart to the status earned by our own religious merit."

7. When the (sage Śarabhaṅga) had been reduced to ashes by fire, (Rāma) lived day and night in a cottage of leaves in the neighbourhood of sage Sutīkṣṇa.

8. Residing in habitable forests, that hospitable (Rāma) having a bed of leaves, after getting out of the bed wandered about shooting wild beasts.

9. Paying homage to sages that were reciting *ṛks* and *yajus* and those who were experts in the *sāmans*, Rāma performing (daily) sacrifices, ate after offering to the Gods meat cooked on a spit and in a pan.

10. Wearing a pair of bark-garments that resembled new unbleached pieces of cloth and which covered the whole body, wielding a sword, bow and arrows, wearing an armour and protecting the brahmins,

हित्वाऽऽशितङ्गवीनानि फलैर्येष्वाशितम्भवम् ।
तेष्वसौ दन्दशूकारिर्वनेष्वानभ्र निर्भयः ॥ ११ ॥

व्रातीनव्यालदीप्रास्त्रः सुत्वनः परिपूजयन् ।
पर्षद्वलान् महाब्रह्मैराट नैकटिकाश्रमान् ॥ १२ ॥

परेद्यव्यद्य पूर्वेद्युरन्येद्युश्चापि चिन्तयन् ।
वृद्धिक्षयौ मुनीन्द्राणां प्रियम्भावुकतामगात् ॥ १३ ॥

आतिष्ठद्गु जपन् सन्ध्यां प्रक्रान्तामायतीगवम् ।
प्रातस्तरां पतत्रिभ्यः प्रबुद्धः प्रणमन् रविम् ॥ १४ ॥

ददृशे पर्णशालायां राक्षस्याऽऽभीकयाऽऽथ सः ।
भार्योढं तमवज्ञाय तस्थे सौमित्रयेऽसकौ ॥ १५ ॥

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11. —that dauntless enemy of the beasts of prey, shifted to forests that could provide satiety with fruit, after having deserted woodlands that were already grazed by the cattle.

12. Along with excellent brahmins (he), whose missiles blazed against the savage beasts that killed the labourers, wandered to the neighbouring hermitages (graced) with an assembly of Vedic scholars, paying homage to the performers of Soma sacrifices.

13. Thinking about the prosperity and adversity of excellent sages, for tomorrow, today, yesterday and (all) other days too, (he) came to be dear (to them).

14. (He) who got up at dawn earlier than the birds, recited (the *gāyatrī mantra* being) the prayer to the dawn bowing to the sun from the time of the arrival of the cows for milking (in the stable) till they had been milked.

15. Then he was seen in the leaf-cottage by a voluptuous demoness. Disregarding him, who had married a wife, that contemptible (demoness) waited covetingly upon Lakṣmaṇa.

वधाना बलिभं मध्यं कर्णजाहविलोचना ।
वाक्त्वचेनाऽतिसर्वेण चन्द्रलेखेव पक्षतौ ॥ १६ ॥

सुपाद् द्विरदनासोरूर्मृदुपाणितलाङ्गुलिः ।
प्रथिमानं दधानेन जघनेन घनेन सा ॥ १७ ॥

उन्नसं दधती वक्त्रं शुद्धदल्लोलकुण्डलम् ।
कुर्वाणा पश्यतः शंयून् स्रग्विणी सुहसानना ॥ १८ ॥

प्राप्य चञ्चूर्यमाणाऽसौ पतीयन्ती रघूत्तमम् ।
अनुका प्रार्थयाञ्चक्रे प्रियाकर्तुं प्रियंवदा ॥ १९ ॥

"सौमित्रे ! मामुपायंस्थाः कन्यामिच्छुर्वशंवदाम् ।
स्वभोगीनां सहचरीमशङ्कः पुरुषायुषम्" ॥ २० ॥

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16. Bearing a waist having folds, her eyes stretching upto the root of the ears, with her voice and skin surpassing everything else, and resembling the crescent of the moon at the beginning of the (bright) fortnight,

17. —she, whose legs were well-shaped, whose thighs resembled the trunk of the elephant, whose palms and fingers were delicate and whose solid buttocks possessed massiveness,

18. —(she stood) carrying a face with a prominent nose, clean teeth and dangling ear-rings, wearing a chaplet, with a sweet smile on her face and causing the onlookers to feel delighted.

19. Having approached (Lakṣmaṇa), the best of Raghus, that sweet-speaking, lustful one, frolicking in an abominable manner, praised him (thus), towards making him favourable (to her).

20. "Oh son of Sumitrā, desirable and fearless, accept me, for your wife, me who am pining (for you), (who am) at your command, good for pleasure and a (willing) partner for the duration of a man's life."

तामुवाच स "गोष्ठीने वने स्त्रीपुंसभीषणे ।
असूर्यम्पश्यरूपा त्वं किमभीरुरार्यसे ॥ २१ ॥

मानुषानभिलष्यन्ती रोचिष्णुदिव्यधर्मिणी ।
त्वमप्सरायमाणेह स्वतन्त्रा कथमञ्चसि ॥ २२ ॥

उग्रम्पश्याकुलेऽरण्ये शालीनत्वविवर्जिता ।
कामुकप्रार्थनापट्वी पतिवत्नी कथं न वा ॥ २३ ॥

राघवं पर्णशालायामिच्छाऽनुरहसं पतिम् ।
यः स्वामी मम कान्तावानोपकर्णिकलोचनः ॥ २४ ॥

वपुश्चान्दनिकं यस्य कार्णवेटिकिकं मुखम् ।
संग्रामे सर्वकर्मीणौ पाणी यस्यौपजानुकौ ॥ २५ ॥

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21. He told her, "In (this) forest (which was once) the site of a cow-pen, (but now) terrific for women and men, why do you, fearless and having a form unseen (even) by the sun, wander wantonly ?

22. "Pining for human males, shining, possessing divine characteristics, appearing like a celestial damsel and self-willed, how (is it that) you wander about ?

23. "Or, how (is it that) in this forest, infested with ferocious animals, you, devoid of modesty, and adept in soliciting a lover, are not having a husband ?

24. "In the cottage of leaves, solicit Rāma in privacy, for your husband, Rāma who is my master, who has a wife and whose eyes stretch upto the ears,

25. —"and whose body is perfumed with sandal, whose ears are adorned with ear-rings, and whose arms, are adepts in all activity in the battle, and reach upto (his) knees ;

बद्धा दुर्बलरक्षार्थमसिर्येनोपनीविकः ।
यश्चापमाश्मनप्रख्यं सेषुं धत्तेऽन्यदुर्वहम् ॥ २६ ॥

जेता यज्ञद्रुहां सङ्ख्ये धर्मसन्तानसूर्वने ।
प्राप्य वारगवाणां यं मुनीनामभयं सदा" ॥ २७ ॥

ततो वावृत्यमानाऽसौ रामशालां न्यविक्षत ।
"मामुपायंस्त रामेति" वदन्ती सादरं वचः ॥ २८ ॥

"अस्त्रीकोऽसावहं स्त्रीमान् स पुष्यतितरां तव ।
पतिरित्यब्रवीद् रामस्तमेव ब्रज, मा मुचः" ॥ २९ ॥

लक्ष्मणं सा वृषस्यन्ती महोक्षं गौरिवाऽगमत् ।
मन्मथायुधसम्पातव्यथ्यमानमतिः पुनः ॥ ३० ॥

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26. —"who has fastened, near the knot of his garment, a sword for the protection of the weak and who wields, with an arrow, a bow (as hard) as granite and difficult to be wielded by another ;

27. —"the vanquisher, in battle, of the enemies of sacrifice, the propagator, in the forest, of a series of righteous acts, on approaching whom (there is) freedom for ever from fear for the sages, (their) wives and cattle."

28. Then, desirous of choosing (Rāma) as her husband, she entered the cottage of Rāma, respectfully, uttering the words, "Rāma, marry me."

29. "He (Lakṣmaṇa, is) without a wife, I am with (my) wife. He is a worthier husband for you," said Rāma. "Go to him only, do not leave (him)."

30. She whose mind was being tortured by the stroke of the weapon of Cupid again went to Lakṣmaṇa, longing for sexual intercourse, like a cow (approaching) a stud bull.

तस्याः सासह्यमानाया लोलूयावान् रघूत्तमः ।
असिं कौक्षेयमुद्यम्य चकारापनसंमुखम् ॥ ३१ ॥

"अहं शूर्पणखा नाम्ना नूनं नाऽज्ञायिषि त्वया ।
दण्डोऽयं क्षेत्रियो येन मय्यपातीति" साऽब्रवीत् ॥ ३२ ॥

पर्यशाप्सीद् दिविष्ठाऽसौ सन्दर्श्य भयदं वपुः ।
अपिस्फवच्च बन्धूनां निनङ्क्षुर्विक्रमं मुहुः ॥ ३३ ॥

खरदूषणयोर्भ्रात्रोः पर्यदेविष्ट सा पुरः ।
विजिग्राहयिषू रामं दण्डकारण्यवासिनम् ॥ ३४ ॥

"कृते सौभागिनेयस्य भरतस्य विवासितौ ।
पित्रा दौर्भागिनेयौ यौ पश्यतं चेष्टितं तयोः ॥ ३५ ॥

मम रावणनाथाया भगिन्या युवयोः पुनः ।
अयं तापसकाद् ध्वंसः क्षमध्वं यदि वः क्षमम् ॥ ३६ ॥

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31. Having lifted the sword from his side, Lakṣmaṇa keenly desirous of cutting, rendered the face of (Śūrpaṇakhā), who was approaching hideously, devoid of the nose.

32. (She shouted), "I have, indeed, not been recognised by you as Śūrpaṇakhā by name, since this irremediable physical punishment (injury) has been inflicted upon me."

33. Having revealed her fearful form, she, standing in the sky, lamented loudly; and (as if) desirous of being destroyed, (she) repeatedly proclaimed the valour of (her) brothers.

34. Desirous of making them pick up a quarrel with Rāma and Lakṣmaṇa (who were) dwelling in the forest, she wailed aloud in front of her brothers, Khara and Dūṣaṇa.

35. "You two behold the action of those two sons of unfortunate wives, who were sent into exile by their father for the sake of Bharata, the son of the fortunate wife.

36. "May you tolerate, if it is tolerable to you, this deformity (inflicted) by the contemptible ascetic, upon me having Rāvaṇa as her protector and moreover the sister of you two.

"असंस्कृत्रिमसव्यानावनुप्त्रिमफलाशिनौ ।
अभृत्रिमपरीवारौ पर्यभूतां तथाऽपि माम्" ॥ ३७ ॥

"श्वःश्रेयसमवाप्तासि" भ्रातृभ्यां प्रत्यभाणि सा ।
"प्राणिवस्तव मानाऽर्थं व्रजाऽऽश्वसिहि मा रुदः ॥ ३८ ॥

जक्षिमोऽनपराधेऽपि नरान् नक्तन्दिवं वयम् ।
कुतस्त्यं भीरु ! यत्तेभ्यो द्रुह्यद्भ्योऽपि क्षमामहे" ॥ ३९ ॥

तौ चतुर्दशसाहस्रबलौ निर्ययतुस्ततः ।
पारश्वधिकधानुष्कशाक्तीकप्रासिकान्वितौ ॥ ४० ॥

अथ सम्पततो भीमान् विशिखै रामलक्ष्मणौ ।
बहुमूर्ध्नो द्विमूर्धांश्च त्रिमूर्धांश्चाहतां मृधे ॥ ४१ ॥

तैर्वृक्णरुग्णसम्भुग्नक्षुण्णभिन्नविपन्नकैः ।
निमग्नोद्विग्नसंह्लीणैः पप्रे दीनैश्च मेदिनी ॥ ४२ ॥

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37. "The two who wear unfinished (unknit) clothing, eat uncultivated fruits and do not have any retinue nourished (by them), have, nevertheless, humiliated me."

38. "You shall attain your own well-being," (thus) she was replied to by her two brothers. "We two breathe (*i.e.*, live) for the sake of your honour. Depart, take courage, do not weep."

39. "We devour human beings day and night, even in the absence of any wrong (done to us). Whence come, Oh timid one, that we would tolerate those two bearing ill-will towards you."

40. Then the two, who had an army of fourteen thousand and were equipped with axes, bows, missiles and spearheads, marched out.

41. Later, in the battle, Rāma and Lakṣmaṇa killed, with (their) arrows, the terrific, assaulting (demons) who had many heads, two heads and three heads.

42. The earth was covered (all over) by those miserable ones (who were) shattered, twisted, crushed, pierced and disabled (and who felt) depressed, frightened and ashamed.

केचिद्वेपथुमासेदुरन्ये दवथुमुत्तमम् ।
सरक्तं वमथुं केचिद् भ्राजथुं न च केचन ॥ ४३ ॥

मृगयुमिव मृगोऽथ दक्षिणेर्मा
विशमिव दाहवतीं मरावुदन्यन् ।
रघुतनयमुपाययौ त्रिमूर्धो
विषभृदिवोग्रमुखं पतत्त्रिराजम् ॥ ४४ ॥

शितविशिखनिकृत्तकृत्स्नवक्त्रः
क्षितिभृदिव क्षितिकम्पकीर्णशृङ्गः ।
भयमुपनिदधे स राक्षसाना-
मखिलकुलक्षयपूर्वलिङ्गतुल्यः ॥ ४५ ॥

इति भट्टिकाव्ये शूर्पणखानिग्रहो नाम चतुर्थः सर्गः ॥

(इति प्रकीर्णकाण्डे चतुर्थः परिच्छेदः ॥)

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43. Some attained (experienced) tremor, others extreme agony, a few (began) vomitting blood, but none (attained) splendour.

44. Thereafter, (as if) like a deer hurt in its right side approaching the hunter, like one thirsty in the desert running in the direction of a forest conflagration, like a snake running towards the lord of birds (Garuḍa) with his ferocious beak, the three-headed demon (Triśiras) approached the scion of Raghus.

45. (A moment later), Triśiras was standing there with all his heads cut off by sharp arrows, like a mountain whose peaks had been broken off by an earthquake, and as a warning about the imminent annihilation of the entire race and (as such) instilled terror in the demons.

Here ends Canto IV named

THE DISCOMFITURE OF ŚURPAṆAKHA

(Here ends Pt. IV of Prakīrṇa-Kāṇḍa)

अथ पञ्चमः सर्गः

निराकरिष्णू वर्तिष्णू वर्धिष्णू परितो रणम् ।
उत्पतिष्णू सहिष्णू च चेरतुः खरदूषणौ ॥ १ ॥

तौ खड्गमुसलप्रासचक्रबाणगदाकरौ ।
अकार्ष्टामायुधच्छायं रजःसन्तमसे रणे ॥ २ ॥

अथ तीक्ष्णायसैर्बाणैरधिमर्म रघूत्तमौ ।
व्याधं व्याधममूढौ तौ यमसाच्चक्रतुर्द्विषौ ॥ ३ ॥

हतबन्धुर्जगामाऽसौ ततः शूर्पणखा वनात् ।
पारेसमुद्रं लङ्कायां वसन्तं रावणं पतिम् ॥ ४ ॥

सम्प्राप्य राक्षससभं चक्रन्द क्रोधविह्वला ।
नामग्राहमरोदीत् सा भ्रातरौ रावणान्तिके ॥ ५ ॥

NOW CANTO V

1. Desirous of annihilating (the enemy), staying put, growing (in strength), jumping up and bearing (the attack), Khara and Dūṣaṇa stalked all over the battlefield.

2. The two, who had swords, clubs, spearheads, discuses, arrows and maces in their hands, spread a thick shadow of weapons on the battlefield that was strewn over by the darkness produced by dust.

3. Then piercing again and again (their) vitals with arrows having sharpened tips of steel, the two alert and excellent of Raghus made over the two enemies to Yama (the God of Death).

4. Śūrpaṇakhā, whose brothers had been slain, then fled from the forest to (her) protector Rāvaṇa residing in Laṅkā across the occan.

5. Having reached the assembly of the demons, she, who was agitated by wrath, wailed aloud. (Standing) by the side

"दण्डकानध्यवात्तां यौ वीर ! रक्षःप्रकाण्डकौ ।
नृभ्यां संख्येऽकृषातां तौ सभृत्यौ भूमिवर्धनौ" ॥ ६ ॥

विग्रहस्तव शक्रेण बृहस्पतिपुरोधसा ।
सार्धं कुमारसेनान्या शून्यश्चाऽऽसीति को नयः ॥ ७ ॥

यद्यहं नाथ ! नाऽयास्यं विनासा हतबान्धवा ।
नाऽज्ञास्यस्त्वमिदं सर्वं प्रमाद्यंश्चारदुर्बलः ॥ ८ ॥

करिष्यमाणं विज्ञेयं कार्यं किं नु कृतं परैः ।
अपकारे कृतेऽप्यज्ञो विजिगीषुर्न वा भवान् ॥ ९ ॥

वृतस्त्वं पात्रेसमितैः खट्वारूढः प्रमादवान् ।
पानशौण्डः श्रियं नेता नात्यन्तीनत्वमुन्मनाः ॥ १० ॥

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of Rāvaṇa, she wept for her brothers, uttering their names (as Khara and Dūṣaṇa).

6. "Oh warrior, the two excellent demons who dwelt in the Daṇḍaka forests, along with (their) servants, have been turned into corpses, in battle, by two human beings.

7. "You (took up) the cudgels against Indra who had Bṛhaspati for his priest and Kumāra (Ṣaḍānana) for his commander. And, what (sort of) policy (is) this that you are disspirited (now) ?

8. "Oh Lord, if I, whose nose has been cut off and whose brothers have been killed, had not come over (here), you would not have known that all, weak in espionage and inattentive (that you are).

9. "(Even) the task that will be achieved by the enemies (in the future) should be known (by a king) ; what then of that which has (already) been done ? Ignorant, even when a harm (is done), is it (possible) that you are not (at all) intent on victory ?

10. "Surrounded by parasites, ascending (others') beds, a bantering hard drunkard and listless (that you are), (your) royal riches will not stay with you for all times.

अध्वरेष्वग्निचित्वत्सु सोमसुत्वत आश्रमान् ।
अत्तुं महेन्द्रियं भागमैति दुश्च्यवनोऽधुना ॥ ११ ॥

आमिश्रीयं दधिक्षीरं पुरोडाश्यं तथौषधम् ।
हविर्हैयङ्गवीनं च नाऽप्युपघ्नन्ति राक्षसा: ॥ १२ ॥

युवजानिर्धनुष्पाणिर्भूमिष्ठ: खविचारिण: ।
रामो यज्ञद्रुहो हन्ति कालकल्पै: शिलीमुखै: ॥ १३ ॥

मांसान्योष्ठावलोप्यानि साधनीयानि देवता: ।
अश्नन्ति, रामाद् रक्षांसि बिभ्यत्यश्नुवते दिश: ॥ १४ ॥

कुरु बुद्धिं कुशाग्रीयामनुकामीनतां त्यज ।
लक्ष्मीं परम्परीणां त्वं पुत्रपौत्रीणतां नय ॥ १५ ॥

सहायवन्त उद्युक्ता बहवो निपुणाश्च याम् ।
श्रिमाशासते लोलां तां हस्तेकृत्य मा श्वसी: ॥ १६ ॥

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11. "Now, Indra visits the hermitages of Soma sacrificers for partaking of the portion offered to Mahendra in sacrifices which are attended upon by fire-worshippers.

12. "The demons also do not destroy the milk and curds for *āmīkṣa*, the (rice) plant for (preparing) the *puroḍāśa*, the oblation material and the fresh ghee.

13. "Rāma who has a young wife, (and holds) a bow in (his) hand kills, standing on the ground, the sacrifice-hating (demons) with death-like arrows.

14. "The deities eat lumps of (soft) meat meant as material (for sacrifice) and can be cut with the (the mere) lips; the demons, afraid of Rāma, eat the quarters (*i.e.*, empty space) !

15. "Make (your) intellect as sharp as the tip of the *kuśa*-grass ; give up wantonness ; render your hereditary riches accessible to your sons and grandsons.

16. "Do not rest idle, having brought within (your) hands the fickle riches which many energetic and expert (kings) possessing aids covet.

लक्ष्मीः पुंयोगमाशंसुः कुलटेव कुतूहलात् ।
अन्तिकेऽपि स्थिता पत्युश्छलेनाऽन्यं निरीक्षते ॥ १७ ॥

योषिद्वृन्दारिका यस्य दयिता हंसगामिनी ।
दूर्वाकाण्डमिव श्यामा न्यग्रोधपरिमण्डला ॥ १८ ॥

नाऽऽस्यं पश्यति यस्तस्या निंस्ते दन्तच्छदं न वा ।
संश्रृणोति न चोक्तानि मिथ्याऽऽसौ विहितेन्द्रियः ॥ १९ ॥

सारोऽसाविन्द्रियार्थानां यस्याऽसौ तस्य नन्दथुः ।
तल्पे कान्तान्तरैः साधं मन्येऽहं धिङ् निमज्जथुम् ॥ २० ॥

न तं पश्यामि यस्याऽसौ भवेन्नोदेजया मतेः ।
त्रैलोक्येनाऽपि विन्दस्त्वं तां क्रीत्वा सुकृती भव ॥ २१ ॥

नैवेन्द्राणी न रुद्राणी न मनावी न रोहिणी ।
वरुणानी न नाऽग्नायी तस्याः सीमन्तिनी समा" ॥ २२ ॥

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17. Riches (Lakṣmī) though seated in the vicinity of her husband looks at another (man) under (some) pretext, like a prostitute, desirous of union with him, out of curiosity.

18. "(Rāma's) beloved wife is the most virtuous of young women, walking (gracefully) like a swan, slender like the stalk of *dūrva* grass, and having a (broad) girth like that of a banyan tree.

19. "He who neither beholds her face, nor kisses her lip, nor hears her remarks is endowed with senses in vain.

20. "She is the (very) essence of the objects of the senses; happiness is (only) his to whom she belongs; plunging into the bed with any other lovely lady is, I think, despicable.

21. "I do not behold anyone to whose mind she would not be an agitator; be blessed by acquiring her at the cost of even the three worlds.

22. "Not even Śacī, nor Pārvatī, nor Śatarūpā, nor Rohiṇī, nor the wife of Varuṇa, nor the spouse of Agni is as attractive as she."

प्रत्यूचे राक्षसेन्द्रस्ता"माश्वसिहि, बिभेषि किम् ।
त्यज नक्तञ्चरि ! क्षोभं वाचाटे ! रावणो ह्यहम् ॥ २३ ॥

मामुपास्त दिदृक्षावान् याष्टीकव्याहतो हरिः ।
आज्ञालाभोन्मुखो दूरात् काक्षेणाऽनादरेक्षितः ॥ २४ ॥

विरुग्णोदग्रधाराग्रः कुलिशो मम वक्षसि ।
अभिन्नं शतधाऽऽत्मानं मन्यते बलिनं बली ॥ २५ ॥

कृत्वा लङ्काद्रुमालानमहमैरावतं गजम् ।
बन्धनेऽनुपयोगित्वान्न तं तृणवदत्यजम् ॥ २६ ॥

आहोपुरुषिकां पश्य मम यद् रत्नकान्तिभिः ।
ध्वस्तान्धकारेऽपि पुरे पूर्णेन्दोः सन्निधिः सदा ॥ २७ ॥

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23. (Rāvaṇa), the lord of the demons replied to her, "Be reassured; why do you fear ? Oh demoness, discard agitation, for, Oh garrulous woman, I am (after all) Rāvaṇa.

24. "Desiring to see me, Indra (though) repelled by (my) cane-bearer (door-keeper) and looked at disrespectfully with an evil eye, from a distance, (still) waits upon me.

25. "The mighty thunderbolt, the edge of whose sharp blade was blunted on my chest, regards itself powerful (in as much as it was) not broken into a hundred fragments.

26. "Having made the Airāvata elephant to have a tree in Laṅkā as its tying post, did I not discard it like a blade of grass, on account of its being useless in fetters ?

27. "Behold my wonderful manliness in as much as there is the constant presence of the Moon in my city, even though the darkness therein is destroyed by the brilliance of jewels.

हृतरत्नश्च्युतोद्योगो रक्षोभ्यः करदो दिवि ।
पूतक्रतार्थीमभ्येति सत्रपः किं न गोत्रभित् ॥ २८ ॥

अतुल्यमहसा सार्धं रामेण मम विग्रहः ।
त्रपाकरस्तथाऽप्येष यतिष्ये तद्विनिग्रहे" ॥ २९ ॥

उत्पत्य खं दशग्रीवो मनोयायी शितास्त्रभृत् ।
समुद्रसविधावासं मारीचं प्रति चक्रमे ॥ ३० ॥

संपत्य तत्सनीडेऽसौ तं वृत्तान्तमशिश्रवत् ।
त्रस्नुनाऽथ श्रुतार्थेन तेनाऽगादि दशाननः ॥ ३१ ॥

"अन्तर्धत्स्व रघुव्याघ्रात् तस्मात् त्वं राक्षसेश्वर ।
यो रणे दुरुपस्थानो हस्तरोधं दधद्धनुः ॥ ३२ ॥

भवन्तं कार्तवीर्यो यो हीनसन्धिमचीकरत् ।
जिगाय तस्य हन्तारं स रामः सार्वलौकिकम् ॥ ३३ ॥

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28. "Does the shameful Indra, bereft of (his) jewels, deprived of (his) occupation and paying tribute to the demons, not approach (and stay in hiding with) his wife in heaven ?

29. "Shameful will be my enmity with Rāma whose might is not comparable (to mine). Even then, here I shall try a special punishment on him."

30. Jumping up into the sky, travelling like the mind, (and) wielding a sharp missile, Rāvaṇa walked up to Mārīca who had his abode in the vicinity of the ocean.

31. Descending by his (Mārīca's) side, he (Rāvaṇa) made him listen to that happening (of the discomfiture of Śūrpaṇakhā). Then Rāvaṇa was addressed thus by him who had heard the account and was feeling frightened :

32. "Hide, Oh lord of demons, from that tiger of Raghus who, wielding a bow held lightly in (his) hand, is difficult to be faced on the battlefield.

33. "That Rāma vanquished the world-famous killer

यमास्यदृश्वरी तस्य ताडका वेत्ति विक्रमम् ।
शूरम्मन्यो रणाच्चाहं निरस्तः सिंहनर्दिना ॥ ३४ ॥

न त्वं तेनाऽन्वभाविष्टा नाऽन्वभावि त्वयाऽप्यसौ ।
अनुभूतो मया चाऽसौ तेन चाऽन्वभविष्यहम् ॥ ३५ ॥

अध्यङ् शस्त्रभृतां रामो न्यञ्चस्तं प्राप्य मद्विधाः ।
स कन्याशुल्कमभनङ् मिथिलायां मखे धनुः ॥ ३६ ॥

संविक्तः सहयुध्वानौ तच्छक्ति खरदूषणौ ।
यज्वानश्च ससुत्वानो यानगोपीन् मखेषु सः ॥ ३७ ॥

सुखजातः सुरापीतो नृजग्धो माल्यधारयः ।
अधिलङ्कं स्त्रियो दीव्य माऽऽरब्धा बलिविग्रहम्" ॥ ३८ ॥

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of the name Kārtavīrya who compelled you to make servile peace (with him).

34. "Tāḍakā who saw the face of Yama knows his valour ; and I, vainly regarding myself brave, was banished from the battlefield by him who roars like a lion.

35. "You have not been tested by him, nor has he been tested by you, too ; but he has been experienced by me and I have been experienced by him.

36. "Rāma is the supermost of weapon-bearers ; having confronted him, (persons) such as I, are the lowliest. As the dowry for the bride, he broke the bow in the sacrifice at Mithilā.

37. "Khara and Dūṣaṇa who fought with him and the sacrificers along with the offerers of *soma* libation, know his might well.

38. "(Oh you) who has experienced pleasure, drunk wine, devoured human beings and worn chaplets, gambled with women in Laṅkā ! please do not commence hostility with the mighty."

तं भीतङ्कारमाक्रुश्य रावणः प्रत्यभाषत ।
"यातयामं विजितवान् स रामं यदि किं ततः ॥ ३९ ॥

अघानि ताडका तेन लज्जाभयविभूषणा ।
स्त्रीजने यदि तच्छ्लाघ्यं धिग् लोकं क्षुद्रमानसम् ॥ ४० ॥

यद् गेहे नर्दिनमसौ शरैर्भीरुमभाययत् ।
कुब्रह्मयज्ञके रामो भवन्तं पौरुषं न तत् ॥ ४१ ॥

चिरकालोषितं जीर्णं कीटनिष्कुषितं धनुः ।
किं चित्रं यदि रामेण भग्नं क्षत्रियकान्तिके ॥ ४२ ॥

वनतापसके वीरौ विपक्षे गलितादरौ ।
किं चित्रं यदि सावज्ञौ मम्रतुः खरदूषणौ ॥ ४३ ॥

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39. Having shouted at him, calling (him) a coward, Rāvaṇa replied, "If the defeated Paraśurāma who was aged, so what ?

40. "To Tāḍakā bashfulness and timidity were ornaments ; if that (shooting of the arrow) upon womenfolk were commendable, (then) fie upon the mean-minded people (who perpetrated that crime).

41. "It is no manliness that in the contemptible sacrifice of the wretched brahmin (Viśvāmitra) that Rāma with (his) arrows frightened you, a coward who roars only in (his) house.

42. "What is there to be surprised if the bow lying there for long, worn out and eaten by insects, was broken by Rāma in the presence of pitiable warriors.

43. "What (is there) to wonder, if the two warriors (Khara and Dūṣaṇa) who had lost (all) concern and were full of contempt for (their) adversary, the worthless forester ascetic, died ?

त्वं तु भीरुः सुदुर्बुद्धे ! नित्यं शरणकाम्यसि ।
गुणांश्चाऽपह्नुषेऽस्माकं, स्तौषि शत्रूंश्च नः सदा ॥ ४४ ॥

शीर्षच्छेद्यमतोऽहं त्वां करोमि क्षितिवर्धनम् ।
कारयिष्यामि वा कृत्यं निजिघृक्षुर्वनौकसौ" ॥ ४५ ॥

तमुद्यतनिशातासिं प्रत्युवाच जिजीविषुः ।
मारीचोऽनुनयंस्त्रासाद् "अभ्यमित्र्यो भवामि ते ॥ ४६ ॥

हरामि रामसौमित्री मृगो भूत्वा मृगद्युवौ ।
उद्योगमभ्यमित्रीणो यथेष्टं त्वं च सन्तनु" ॥ ४७ ॥

ततश्चित्रीयमाणोऽसौ हेमरत्नमयो मृगः ।
यथामुखीनः सीतायाः पुप्लुवे बहु लोभयन् ॥ ४८ ॥

तेनाऽदुद्यूषयद् रामं मृगेण मृगलोचना ।
मैथिली विपुलोरस्कं प्रावुवूर्षुर्मृगाजिनम् ॥ ४९ ॥

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44. "But you, whose intent is extremely evil, are a coward that seeks shelter for ever ; and (you) always deny my merits and praise my enemies.

45. "Hence I shall turn you, who deserve to be beheaded, into a corpse ; or else, desirous of punishing those two forest-dwellers, I shall force you to do what must be done."

46. To him who had lifted his sharp sword, Mārīca, desirous of remaining alive and entreating (him) on account of fear, replied, "I shall be confronting your enemy.

47. "Having become a deer, I shall allure away Rāma and Lakṣmaṇa who are addicted to hunting ; and confronting the enemy you accomplish the task as per your desire."

48. Then that astonishing deer of gold and jewels leapt in front of Sītā, fascinating (her) greatly.

49. Desirous of wearing the deer-skin, the Mithilā Princess, who had deer-like eyes, forced the broad-chested Rāma to hunt that deer.

योगक्षेमकरं कृत्वा सीताया लक्ष्मणं ततः ।
मृगस्याऽनुपदी रामो जगाम गजविक्रमः ॥ ५० ॥

स्थायं स्थायं क्वचिद्यान्तं क्रान्त्वा क्रान्त्वा स्थितं क्वचित् ।
वीक्षमाणो मृगं रामश्चित्रवृत्तिं विसिष्मिये ॥ ५१ ॥

चिरं क्लिशित्वा मर्माविद् रामो विलुभितप्लवम् ।
शब्दायमानमव्यात्सीद् भयदं क्षणदाचरम् ॥ ५२ ॥

श्रुत्वा विस्फूर्जथुप्रख्यं निनादं परिदेविनी ।
मत्वा कष्टाश्रितं रामं सौमित्रिं गन्तुमैजिहत् ॥ ५३ ॥

"एष प्रावृषिजाम्भोदनादी भ्राता विरौति ते ।
ज्ञातेयं कुरु सौमित्रे ! भयात् त्रायस्व राघवम्" ॥ ५४ ॥

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50. Then having put Lakṣmaṇa in charge of the maintenance and security of Sītā, Rāma, whose gait was like that of an elephant, departed following the footsteps (heels) (of the deer).

51. Rāma was surprised at seeing the queer behaviour of the deer which went ahead at a spot, stopped off and on, and moved on again.

52. Adept in piercing the vitals, Rāma, after having laboured for long, wounded the fearfully shouting demon whose leaps were deranged.

53. Having heard a sound echoing the peal of thunder and having thought that Rāma had fallen into trouble, the lamenting (Sītā) desired Lakṣmaṇa to go (to him).

54. "Listen to the screams of your brother echoing the thunder of a cloud during rainy season ; Oh son of Sumītrā, do the duty of a kinsman ; protect Rāma from danger."

"रामसंघुषितं नैतन्मृगस्यैव विवञ्चिषोः ।
रामस्वनितसङ्काशः स्वान" इत्यवदत् स ताम् ॥ ५५ ॥

"आप्यानस्कन्धकण्ठांसं रुषितं सहितुं रणे ।
प्रोर्णुवन्तं दिशो बाणैः काकुत्स्थं भीरु! कः क्षमः ? ॥ ५६ ॥

देहं बिभ्रक्षुरस्त्राग्नौ मृगः प्राणैर्दिदेविषन् ।
ज्याघुष्टकठिनाङ्गुष्ठं राममायान्मुमूर्षया ॥ ५७ ॥

शत्रून् भीषयमाणं तं रामं विस्मापयेत कः ।
मा स्म भैषीस्त्वयाऽद्यैव कृतार्थो द्रक्ष्यते पतिः" ॥५८॥

"यायास्त्वमिति कामो मे, गन्तुमुत्सहसे न च ।
इच्छुः कामयितुं त्वं मा"मित्यसौ जगदे तया ॥ ५९ ॥

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55. "This is not the loud scream of Rāma. This is the yell (only) similar to that of Rāma, (but really) of (that) deer who is desirous of deceiving (us)." Thus Lakṣmaṇa spoke to her.

56. "Oh timid (Sītā)" ! who indeed (is) capable of withstanding, on the battlefield, enraged Rāma whose frontal and hinder shoulders and neck are stout and who pervades the quarters with (his) arrows ?

57. "(The deer) desirous of getting (his) body burnt in the fire of missiles and intent on gambling at the stake of his life, out of a desire to die, has approached Rāma whose thumb is hardened due to its (constant) friction with the bow-string.

58. "Who would cause dismay to that Rāma who (himself) terrifies (his) enemies ? Do not be anxious about him. The husband who has achieved his object will just be seen by you today (itself)."

59. "It is my desire that you should go. You do not feel enthused to go because you are desirous of having me as your wife." Thus he was spoken to by her (Sītā).

मृषोऽद्यं प्रवदन्तीं तां सत्यवद्यो रघूत्तमः।
निरगाच्छत्रुहस्तं त्वं यास्यसीति शपन् वशी ॥ ६० ॥

गते तस्मिञ्जलशुचिः शुद्धदन् रावणः शिखी।
जञ्जपूकोऽक्षमालावान् धारयो मृदलाबुनः ॥ ६१ ॥

कमण्डलुकपालेन शिरसा च मृजावता।
संवस्त्य लाक्षिके वस्त्रे मात्रां सम्भाण्डच दण्डवान् ॥ ६२ ॥

अधीयन्नात्मविद्विद्यां धारयन् मस्करिव्रतम्।
वदन् बह्वङ्गुलिस्फोटं भ्रूक्षेपं च विलोकयन् ॥ ६३ ॥

सन्दिदर्शयिषुः साम निजुह्नूषुः क्षपाटताम्।
चङ्क्रमावान् समागत्य सीतामूचे "सुखाभव ॥ ६४ ॥

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60. The self-restrained, excellent Raghu (Lakṣmaṇa) who (always) spoke the truth, departed, cursing her, who uttered a falsehood, "You shall fall into the hands of the enemy."

61. After he was gone, Rāvaṇa who was pure with (a bath in) water, whose teeth were clean, who bore a tuft of hair, who recited prayers constantly, who had a rosary of beads and carried a gourd-like earthen pitcher ;

62. —(equipped) with the shell of a water-jar, a clean-groomed head and a staff, clad in lac-dyed garments and having procured the necessary material ;

63. —reciting the spiritual lore (*Upaniṣads*), keeping the vow of an ascetic, speaking mostly with the movements of (his) fingers, and gazing with unknit eyebrows ;

64. —intent on exhibiting peace-lovingness and concealing his identity as a demon, having faltering steps, having approached Sītā, said, "Be agreeable (happy)."

सायन्तनीं तिथिप्रण्यः पङ्कजानां दिवातनीम् ।
कान्ति कान्त्या सदातन्या ह्रेपयन्ती शुचिस्मिता ॥ ६५ ॥

का त्वमेकाकिनी भीरु ! निरन्वयजने वने ।
क्षुध्यन्तोऽप्यघसन् व्यालास्त्वामपालां कथं न वा ॥ ६६ ॥

हृदयङ्गममूर्तिस्त्वं सुभगम्भावुकं वनम् ।
कुर्वाणा भीममप्येतद्वदाऽभ्यैः केन हेतुना ॥ ६७ ॥

सुकृतं प्रियकारी त्वं कं रहस्युपतिष्ठसे ।
पुण्यकृच्चाटुकारस्ते किङ्करः सुरतेषु कः ॥ ६८ ॥

परिपर्युदधे रूपमा द्युलोकाच्च दुर्लभम् ।
भावत्कं दृष्टवत्स्वेतदस्मास्वधि सुजीवितम् ॥ ६९ ॥

आपीतमधुका भृङ्गैः सुदिवेवाऽरविन्दिनी ।
सत्परिमललक्ष्मीका नाऽपुंस्काऽसीति मे मतिः ॥ ७० ॥

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65. "Having a bright smile and putting to shame, by your ever-lasting charm, the evening lustre of the moon and the day-time beauty of the sun-lotuses ;

66. "Oh timid one ! who are you, all alone in this forest, devoid of contact with human beings ? Or, how (is it) that wild beasts, though hungry, did not devour you who have no protector ?

67. "Rendering agreeable even this terrific forest, say, with what intention, have you, whose form is attractive to the heart, arrived here ?

68. "What fortunate (person) do you, who behave pleasantly, wait upon in privacy ? Who is thy meritorious and sweet-speaking errand-boy during love-sports ?

69. "Blessed is this life that is within us who have observed this beauty of yours which is beyond the (scope of) the ocean and difficult to get from the heaven.

70. "Like a lotus-creeper whose honey is fully sucked by the bees and who is blessed with a sunny day, you, possessing

मिथ्यैव श्रीः श्रियम्मन्या, श्रीमन्मन्यो मृषा हरिः ।
साक्षात्कृत्याऽभिमन्येऽहं त्वां हरन्तीं श्रियं श्रियः ॥ ७१ ॥

नोदकण्ठिष्यताऽत्यर्थं त्वामैक्षिष्यत चेत् स्मरः ।
खेलायन्निशं नाऽपि सजूःकृत्य रतिं वसेत् ॥ ७२ ॥

वल्गूयन्तीं विलोक्य त्वां स्त्री न मन्तूयतीह का ।
कान्ति नाऽभिमनायेत को वा स्थाणुसमोऽपि ते ॥ ७३ ॥

दुःखायते जनः सर्वः स एवैकः सुखायते ।
यस्योत्सुकायमाना त्वं न प्रतीपायसेऽन्तिके ॥ ७४ ॥

कः पण्डितायमानस्त्वामादायाऽऽमिषसन्निभाम् ।
त्रस्यन् वैरायमाणेभ्यः शून्यमन्ववसद् वनम्" ॥ ७५ ॥

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the affluence of fragrance, are not without a male, that is my opinion.

71. "Certainly false (is) the Goddess of Wealth who boasts of her glory ; false (is) Hari who wrongly boasts as being the possesser of Lakṣmī, thus do I think after having cast (my) eyes upon you who vanquish the glory of Śrī.

72. "Had Cupid seen you, he would neither have intensely pined for Rati nor, again, would he have made her his mate and remained sporting with her, day and night.

73. "Having seen you looking (so) attractive, which woman in this world would not get enraged ? Or, again, what man, though like a pillar (or Śiva) would not long for your charm ?

74. "All men grieve ; only that one takes delight in whose company, you being eager, do not become reluctant.

75. "Which person, who vainly regards himself learned and feels afraid of those who cherish enmity, has resorted to this deserted forest, taking you along, you who are similar to (a bait of) meat ?"

ओजायमाना तस्याऽर्घ्यं प्रणीय जनकात्मजा ।
उवाच दशमूर्धानं सादरा गद्गदं वचः ॥ ७६ ॥

"महाकुलीन ऐक्ष्वाके वंशे दाशरथिर्मम ।
पितुः प्रियङ्करो भर्ता क्षेमकारस्तपस्विनाम् ॥ ७७ ॥

निहन्ता वैरकाराणां सतां बहुकरः सदा ।
पारश्वधिकरामस्य शक्तेरन्तकरो रणे ॥ ७८ ॥

अध्वरेष्विष्टिनां पाता पूर्ती कर्मसु सर्वदा ।
पितुर्नियोगाद् राजत्वं हित्वा योऽभ्यागमद् वनम् ॥ ७९ ॥

पतत्रिक्रोष्टुजुष्टानि रक्षांसि भयदे वने ।
यस्य बाणनिकृत्तानि श्रेणीभूतानि शेरते ॥ ८० ॥

दीव्यमानं शितान् बाणानस्यमानं महागदाः ।
निघ्नानं शात्रवान् रामं कथं त्वं नाऽवगच्छसि ॥ ८१ ॥

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76. After offering him *arghya* (due to a guest), Sītā getting valiant, (yet) full of respect, spoke to Rāvaṇa (these) choked (indistinct) words :

77. "My highly noble-born husband, of the race of Ikṣvāku, (is Rāma), the son of Daśaratha, doing what was desired by (his) father, *viz.*, providing well-being to the ascetics ;

78. —"the killer of those that practise enmity, greatly obliging the good at all times, the destroyer, in battle, of the prowess of that Rāma-who-wields-the-axe ;

79. —"the protector of the sacrificers during sacrifices, ever the nourisher in rituals, who having abandoned kingship at the command of his father, came over to (this) forest.

80. "Torn by his arrows and fed upon by birds and jackals, demons lie piled in heaps in this terrific forest.

81. "How is it that you do not know Rāma who strikes with sharp arrows, hurls huge maces and kills the enemies ?

भ्रातरि न्यस्य यातो मां मृगाविन् मृगयामसौ ।
एषितुं प्रेषितो यातो मया तस्याऽनुजो वनम्" ॥ ८२ ॥

अथाऽऽयस्यन् कषायाक्षः स्यन्नस्वेदकणोल्बणः ।
सन्दर्शितान्तराकूतस्तामवादीद् दशाननः ॥ ८३ ॥

"कृते कानिष्ठनेयस्य ज्यैष्ठिनेयं विवासितम् ।
को नग्नमुषितप्रख्यं बहु मन्येत राघवम् ? ॥ ८४ ॥

राक्षसान् बटुयज्ञेषु पिण्डीशूरान् निरस्तवान् ।
यद्यसौ कूपमाण्डूकि ! तवैतावति कः स्मयः ॥ ८५ ॥

मत्पराक्रमसङ्क्षिप्तराज्यभोगपरिच्छदः ।
युक्तं ममैव किं वक्तुं दरिद्राति यथा हरिः ॥ ८६ ॥

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82. "Having entrusted me to his brother, that hunter has gone ahunting ; his younger brother, dispatched by me for knowing (his whereabouts) has gone to the forest."

83. Then, trying very hard, Rāvaṇa whose eyes became red, who was covered with particles of dripping sweat and who (now) revealed his internal motive, spoke to her :

84. "Who would regard highly Rāma, the son of the eldest (wife), exiled for the sake of the son of the youngest (wife), and similar to one (who is) naked and robbed (of everything) ?"

85. "Oh female frog in a well ! if, during the sacrifices of a wretched brahmin, he has killed the demons that are valiant (only) at eating, what (sort of) pride of yours in just this much ?

86. "Will it be proper for myself to say (as to) how Indra, whose kingdom and means of enjoyment were snatched away by my valour, has become a pauper ?

निर्लङ्को विमदः स्वामी धनानां हृतपुष्पकः ।
अध्यास्तेऽन्तर्गिरं यस्मात् कस्तन्नाऽवैति कारणम् ॥ ८७ ॥

भिन्ननौक इव ध्यायन् मत्तो बिभ्यद् यमः स्वयम् ।
कृष्णिमानं दधानेन मुखेनाऽऽस्ते निरुद्यतिः ॥ ८८ ॥

समुद्रोपत्यका हैमी पर्वताधित्यका पुरी ।
रत्नपारायणं नाम्ना लङ्केति मम मैथिलि ! ॥ ८९ ॥

आवासे सिक्तसंमृष्टे गन्धैस्त्वं लिप्तवासिता ।
अपितोरुसुगन्धिस्रक् तस्यां वस मया सह ॥ ९० ॥

संगच्छ पौंस्नि ! स्त्रैणं मां युवानं तरुणी शुभे ।
राघवः प्रोष्यपापीयाञ्जहीहि तमकिञ्चनम् ॥ ९१ ॥

अश्नीतपिबतीयन्ती प्रसिता स्मरकर्मणि ।
वशेकृत्य दशग्रीवं मोदस्व वरमन्दिरे ॥ ९२ ॥

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87. "Who knows not the reason why the Lord of Wealth (Kubera), deprived of Laṅkā, freed of arrogance, and with his Puṣpaka snatched away, stays in the (Kailāsa) mountain ?"

88. "Pondering like one whose boat is shattered and fearing me, Yama himself sits (idle) without any work and wears darkness on his face.

89. "Oh Mithilā Princess ! my golden capital, Laṅkā by name, (has) the ocean for its outskirts, and (is) situated on a mountain plateau.

90. "Along with me, anointed and perfumed with fragrant ingredients and having put on massive fragrant garlands, you stay there in an abode sprinkled and swept.

91. "Oh beautiful young woman delightful to a young man ! do unite with me. The scion of the Raghus (Rāma) (is) exiled and is very evil ; abandon him, a penniless (wretch).

92. "Intent on the act of love and ordering about 'eat, drink' (*i.e.*) becoming the mistress of the house), having made

मा स्म भूर्ग्राहिणी भीरु ! गन्तुमुत्साहिनी भव ।
उद्भासिनी च भूत्वा मे वक्षःसंमर्दिनी भव'' ॥ ९३ ॥

तां प्रातिकूलिकीं मत्वा जिहीर्षुर्भीमविग्रहः ।
बाहूपपीडमाश्लिष्य जगाहे द्यां निशाचरः ॥ ९४ ॥

त्रस्यन्तीं तां समादाय यातो रात्रिञ्चरालयम् ।
तूष्णीम्भूय भयादासाञ्चक्रिरे मृगपक्षिणः ॥ ९५ ॥

उच्चैरारस्यमानां तां कृपणां रामलक्ष्मणौ ।
जटायुः प्राप पक्षीन्द्रः परुषं रावणं वदन् ॥ ९६ ॥

(इति प्रकीर्णकाः)

(अतः परमधिकारकाण्डम् । तत्र प्रथमं टाधिकारः ।)

Rāvaṇa subservient (to yourself), stay in the best of mansions.

93. "Do not be obstinate, Oh timid one ; be enthusiastic about going ; and after becoming highly brilliant, be the shampooer of my chest."

94. Reckoning her as adverse (to him), the demon of a terrific body, desirous of kidnapping her, having clutched her in his arms so tight as to crush her, plunged up into the sky.

95. Having caught hold of her who was feeling frightened, he went to the homeland of the demons. Having become silent through terror, the birds and beasts stayed (put).

96. (But) Jaṭāyu, the Lord of Birds, approached that miserable (Sītā) shouting out loudly for Rāma and Lakṣmaṇa, speaking harsh words to Rāvaṇa.

(Here end the Miscellaneous Forms)

(Henceforth the Adhikāra-kāṇḍa and therein, the 'Ṭā' adhikāra)

"द्विषन् ! वनेचराग्र्याणां त्वमादायचरो वने ।
अग्रेसरो जघन्यानां मा भूः पूर्वसरो मम ॥ ९७ ॥

वशस्करसमाचारं ख्यातं भुवि दयाकरम् ।
पितुर्वाक्यकरं रामं धिक् त्वां दुर्न्वन्तमत्रपम् ॥ ९८ ॥

अहमन्तकरो नूनं ध्वान्तस्येव दिवाकरः ।
तव राक्षस ! रामस्य नेयः कर्मकरोपमः" ॥ ९९ ॥

सतामरुष्करं पक्षी वैरकारं नराशिनम् ।
हन्तुं कलहकारोऽसौ शब्दकारः पपात खम् ॥ १०० ॥

(अतः परं प्रकीर्णकाः)

धुन्वन् सर्वपथीनं खे वितानं पक्षयोरसौ ।
मांसशोणितसन्दर्शं तुण्डघातमयुध्यत ॥ १०१ ॥

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97. "Oh enemy, you that snatch and eat (the ascetics) and the best of forest-dwellers and are the foremost leader of the despicable ones, do not move ahead of me in the forest.

98. "Fie upon your shameless self that harasses Rāma of a behaviour that brings glory, well-known in the world, acting compassionately and carrying out (his) father's orders.

99. "Oh demon, I, like the Sun unto darkness, fit to be guided by Rāma like an errand boy, am to bring about your end."

100. Intending to kill (Rāvaṇa), the man-eater, injurious to the good and bearer of enmity, the fighting and roaring bird zoomed into the sky.

(Henceforward Miscellaneous Forms)

101. Flapping the expanse of his two wings that pervaded all the paths (in the sky), he fought striking with his beak and, (on being struck by Rāvaṇa with his sword), exposing to sight (his) flesh and blood.

न बिभाय, न जिह्राय, न चक्लाम, न विव्यथे ।
आघ्नानो विध्यमानोऽपि रणान्निववृते न च ॥ १०२ ॥

पिशाचमुखधौरेयं सच्छत्रकवचं रथम् ।
युधि कद्रथवद् भीमं बभञ्ज ध्वजशालिनम् ॥ १०३ ॥

अतः परम् 'आम्'-अधिकारः ।

संत्रासयाञ्चकारारीर सुरान् पिप्राय पश्यतः ।
सन्त्याजयाञ्चकाराऽथ सीतां विंशतिबाहुना ॥ १०४ ॥

असीतो रावणः कासाञ्चक्रे शस्त्रैर्निराकुलः ।
भूयस्तं बेभिदाञ्चक्रे नखतुण्डायुधः खगः ॥ १०५ ॥

हन्तुं क्रोधवशादीहाञ्चक्राते तौ परस्परम् ।
न वा पलायाञ्चक्रे विदयाञ्चक्रे न राक्षसः ॥ १०६ ॥

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102. Though being ripped, he (while) trying to kill, neither feared, nor fought shy, nor got tired, nor felt pained and did not back out from the fight.

103. In the fight, he shattered, like a rickety chariot, the terrific chariot whose horses had the faces of demons, which carried an umbrella and a coat of arms, and which looked to advantage with its flag.

(Henceforth 'Ām' adhikāra, Perfect form)

104. He frightened the enemy, delighted the gods and then caused Sītā to be abandoned by the twenty-armed (Rāvaṇa).

105. Devoid of Sītā, Rāvaṇa, who was not distressed by (Jaṭāyu's) weapons, began to curse; the bird whose nails and beak were (his weapons) again severely pierced him.

106. The two, under the influence of wrath, wished to kill each other. Neither did the bird run away nor did the demon take pity (on him).

उपासाञ्चक्रिरे द्रष्टुं देवगन्धर्वकिन्नराः ।
छलेन पक्षौ लोलूयाञ्चक्रे क्रव्यात् पतत्रिणः ॥ १०७ ॥

प्रलुठितमवनौ विलोक्य कृत्तं
दशवदनः खचरोत्तमं प्रहृष्यन् ।
रथवरमधिरुह्य भीमधुर्यं
स्वपुरमगात् परिगृह्य रामकान्ताम् ॥ १०८ ॥

इति भट्टिकाव्ये सीतापहरणो नाम पञ्चमः सर्गः ॥

(इति प्रकीर्णकाण्डे पञ्चमः परिच्छेदः ॥)

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107. The gods, *gandharvas* and *kinnaras* stood by to watch ; but the flesh-eater went on cutting off by deceit the wings of the bird.

108. On seeing the best of birds shorn off and laid rolling on the ground, the ten-faced (Rāvaṇa) feeling highly delighted drove to his city (of Laṅkā), after ascending his excellent chariot yoked with ferocious horses and having tightly clutched the wife Rāma.

Here ends canto V named

THE ABDUCTION OF SITĀ

(Here ends Part V in the Prakīrṇa-kāṇḍa)

अथ षष्ठः सर्गः

आमधिकारः पूर्वागतः ।

ओषाञ्चकार कामाग्निर्दशवक्त्रमहर्निशम् ।
विदाञ्चकार वैदेहीं रामादन्यनिरुत्सुकाम् ॥ १ ॥

प्रजागराञ्चकाराऽरेरीहास्वनिशमादरात् ।
बिभयाम्प्रचकाराऽसौ काकुत्स्थादभिशङ्कितः ॥ २ ॥

न जिह्रयाञ्चकाराऽथ सीतामभ्यर्थ्य तर्जितः ।
नाऽप्यूर्जां बिभरामास वैदेह्यां प्रसितो भृशम् ॥ ३ ॥

"विदाङ्कुर्वन्तु रामस्य वृत्त"मित्यवदत् स्वकान् ।
रक्षांसि रक्षितुं सीतामाशिषच्च प्रयत्नवान् ॥ ४ ॥

NOW CANTO VI

(Formations preceeded by 'ām', continued)

1. The fire of love consumed Rāvaṇa day and night. He came to realise that the Videha princess (Sītā) had no longing for anyone other than Rāma.

2. Through fear, he remained watchful, day and night, about the activities of Rāma; and he feared excessively being very suspicious of the descendant of Kākutstha (Rāma).

3. Having supplicated Sītā, he was not ashamed (though) reproached (by Sītā). Nor, also, did he sustain his radiance, (being) excessively attached to Vaidehī (Sītā).

4. He said to his own (attendants) : "Find out the activities of Rāma." And, resorting to great caution, he commanded demonesses to guard Sītā.

(अथ प्रकीर्णकाः)

रामोऽपि हतमारीचो निवर्त्स्यन् खरनादिनः ।
क्रोष्टून् समशृणोत् क्रूरान् रसतोऽशुभशंसिनः ॥ ५ ॥

आशङ्कमानो वैदेहीं खादितां निहतां मृताम् ।
स शत्रुघ्नस्य सोदर्यं दूरादायान्तमैक्षत ॥ ६ ॥

सीतां सौमित्रिणा त्यक्तां सध्रीचीं त्रस्नुमेकिकाम् ।
विज्ञायाऽमंस्त काकुत्स्थः 'क्षये क्षेमं सुदुर्लभम्' ॥ ७ ॥

(अतः परं दुहादिः)

सोऽपृच्छल्लक्ष्मणं सीतां याचमानः शिवं सुरान् ।
रामं यथास्थितं सर्वं भ्राता ब्रूते स्म विह्वलः ॥ ८ ॥

सन्दृश्य शरणं शून्यं भिक्षमाणो वनं प्रियाम् ।
प्राणान् दुहन्निवात्मानं शोकं चित्तमवारुधत् ॥ ९ ॥

(Now Miscellaneous Forms)

5. On his own part, Rāma, who had killed Mārīca, heard, (while) returning, ferocious jackals that howled like donkeys, forboding evil.

6. Suspecting the Videha princess to have been devoured, killed or dead, he espied, Lakṣmaṇa approaching (him) from afar.

7. Having realised that his timid companion, Sītā, was left all alone by the son of Sumitrā, the descendant of Kākutstha reflected, 'Scarce is happiness in my house'.

(Henceforward the double-object roots duḥ and others)

8. Soliciting the gods for welfare, he enquired Lakṣmaṇa about Sītā. The distressed brother narrated to Rāma everything, as it had happened.

9. Seeing the house vacant, Rāma, begging the forest for Sītā, committed grief to his mind as if extracting his vital breaths out of himself.

गता स्यादवचिन्वाना कुसुमान्याश्रमद्रुमान् ।
आ यत्र तापसान् धर्मं सुतीक्ष्णः शास्ति तत्र सा ॥ १० ॥

(अतः परं प्रकीर्णकाः)

"आः कष्टं, बत ही चित्रं हूं मातर्दैवतानि धिक् ।
हा पितः ! क्वाऽसि हे सुभ्रु !" बह्वेवं विललाप सः ॥११॥

"इहाऽऽसिष्टाऽशायिष्टेह सा सखेलमितोऽगमत् ।
अग्लासीत् संस्मरन्नित्यं मैथिल्या भरताग्रजः ॥ १२ ॥

इदं नक्तन्तनं दाम पौष्पमेतद् दिवातनम् ।
शुचेवोद्बध्य शाखायां प्रग्लायति तया विना ॥ १३ ॥

ऐक्षिष्महि मुहुः सुप्तां यां मृताशङ्कया वयम् ।
अकाले दुर्मरमहो ! यज्जीवामस्तया विना ॥ १४ ॥

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10. "Ah ! She might have gone plucking the flowers of the trees in the hermitage (or) to (the place) where Sutīkṣṇa preaches Duty to the ascetics.

(Hereafter Miscellaneous Forms)

11. "Alas ! What a calamity ! It is a pity ! Alas, how strange ! Hum ! (what) a rage ! Ah, Mother ! Fie upon the deities ! Ah, Father ! Oh (Sītā) who has beautiful eye-brows, where are you ?" Thus he lamented excessively.

12. "Here did she sit, slept here, went gracefully from here !" (Thus) remembering Sītā constantly with regret, Rāma waned.

13. "This garland of noctural flowers (and) this one of day flowers, have hung themselves (to death) on the branch, and as if through grief wither away without her.

14. "Oh ! it is indeed difficult to die out of time, since we are alive without her, whom we looked up again and again, (while she was) asleep, with the apprehension that (she was) dead.

अक्षेम: परिहासोऽयं परीक्षां मां कृथा मम ।
मत्तो माऽन्तर्धिथा: सीते ! मा रंस्था जीवितेन न: ॥ १५ ॥

(अथ सिजधिकार:)

अहं न्यवधिषं भीमं राक्षसं क्रूरविक्रमम् ।
मा घुक्ष: पत्युरात्मानं मा न श्लिक्ष: प्रियं प्रिये ॥ १६ ॥

मा स्म द्राक्षीर्मृषा दोषं भक्तं मां माऽऽतिचिक्लिश: ।
शैलं न्वशिश्रियद् वामा नदीं नु प्रत्यदुद्रुवत् ॥ १७ ॥

ऐ ! वाचं देहि धैर्यं नस्तव हेतोरसुस्रुवत् ।
त्वं नो मतिमिवाऽधासीर्नष्टा प्राणानिवाऽदध: ॥ १८ ॥

रुदतोऽशिश्वियच्चक्षुरास्यं हेतोस्तवाऽश्वयीत् ।
म्रियेऽहं मां निरास्थश्चेन्मा न वोचश्चिकीर्षितम् ॥ १९ ॥

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15. "This joke is not good ! Do not put me to test. Oh ! Sītā, do not disappear from me. Do not play with our life."

(Henceforward *Sij*- adhikāra, *i.e.*, 'S'-aorist forms)

16. "I have killed the terrific demon of cruel valour. Oh dear one, do not conceal yourself from your husband. Please do not refuse to embrace your beloved.

17. "Do not find fault with me falsely. Do not torture me excessively, who am devoted (to you). Has that adverse (Sītā) resorted to the mountain or possibly run away to the river ?

18. "Oh Videha Princess, give me a word (in reply) ; because of you, our fortitude has slipped off. You, who are lost, have as it were, sucked off our intellect, and have, as it were, drunk off our breaths.

19. "The eye of mine (who am) weeping, is swollen ; for your sake my face is swollen ; I shall die if you abandon me. Do not desist from speaking out what you desire to do.

लक्ष्मणाऽचक्ष्व यद्याख्यत् सा किञ्चित्कोपकारणम् ।
दोषे प्रतिसमाधानमज्ञाते क्रियतां कथम् ॥ २० ॥

इह सा व्यलिपद् गन्धैः स्नान्तीहाऽभ्यषिचज्जलैः ।
इहाऽहं द्रष्टुमाह्वं तां स्मरन्नेवं मुमोह सः ॥ २१ ॥

तस्याऽलिपत शोकाग्निः स्वान्तं काष्ठमिव ज्वलन् ।
अलिप्तैवाऽनिलः शीतो वने तं न त्वजिह्लदत् ॥ २२ ॥

स्नानभ्यषिचताऽम्भोऽसौ रुदन् दयितया विना ।
तथाऽभ्यषिक्त वारीणि पितृभ्यः शोकमूर्च्छितः ॥ २३ ॥

तथाऽऽर्तोऽपि क्रियां धर्म्यां स काले नाऽमुचत् क्वचित् ।
महतां हि क्रिया नित्या छिद्रे नैवाऽवसीदति ॥ २४ ॥

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20. "Oh Lakṣmaṇa, speak out, whether she mentioned any reason for her anger. How can a remedy be provided when the fault is not known ?

21. "Here she anointed (me) with ungents ; here, taking a bath, she splashed wat er on me ; here I called her, (for me) to gaze at her." Thus remembering Sītā, he fainted.

22. The burning fire of grief ignited his mind like wood ; the cool breeze in the forest only enkindled him ; (it) did not, on the other hand, comfort him.

23. Bewildered by grief (being) without Sītā, he poured water (upon himself) both (while) bathing (and) while weeping ; (he) sprinkled water (also) to his manes.

24. Again, though distressed, he did not, at any time, give up a religious rite at its proper time. For, to great (men), obligatory (daily) ritual is not at all to be neglected even in a calamity.

आह्वास्त स मुहुः शूरान् मुहुराह्वत राक्षसान् ।
"एत सीताद्रुहः ! संख्ये प्रत्यर्थयत राघवम् ॥ २५ ॥

स्वपोषमपुषद् युष्मान् या पक्षिमृगशावकाः ।
अद्युतच्चेन्दुना सार्धं तां प्रब्रूत गता यतः" ॥ २६ ॥

गिरिमन्वसृपद् रामो लिप्सुर्जनकसंभवाम् ।
तस्मिन्नायोधनं वृत्तं लक्ष्मणायाशिषन्महत् ॥ २७ ॥

"सीतां जिघांसू सौमित्रे ! राक्षसावारतां ध्रुवम् ।
इदं शोणितमभ्यग्रं संप्रहारेऽश्च्युतत् तयोः ॥ २८ ॥

इदं कवचमच्योतीत् साश्वोऽयं चूर्णितो रथः ।
एह्यमुं गिरिमन्वेष्टुमवगाहावहे द्रुतम् ॥ २९ ॥

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25. He challenged, again and again, the brave, and repeatedly dared the demons (thus) : "Come, Sītā-haters, encounter (me), the scion of Raghu, in battle.

26. "Oh young ones of birds and beasts, say where went she who nourished you by herself and shone (vying) with the Moon."

27. Desirous of recovering (Sītā), the daughter of Janaka, Rāma approached the mountain, and appraised Lakṣmaṇa about the great battle that (should have) taken place there.

28. "Oh Lakṣmaṇa, two demons had definitely come, desirous of killing Sītā. This fresh blood has streamed forth during their mutual encounter.

29. "Here, the armour has fallen off ; this chariot has been shattered along with the horses. Come along, let us both penetrate this mountain for searching (her).

मन्युर्मन्ये ममाऽस्तम्भीद् विषादोऽस्तभदुद्यतिम् ।
अजारीदिव च प्रज्ञा बलं शोकात्तथाऽजरत् ॥ ३० ॥

गृध्रस्येहाऽश्वतां पक्षौ कृत्तौ वीक्षस्व लक्ष्मण ।
जिघत्सोर्नूनमापादि ध्वंसोऽयं तां निशाचरात्" ॥ ३१ ॥

क्रुद्धोऽदीपि रघुव्याघ्रो रक्तनेत्रोऽजनि क्षणात् ।
अबोधि दु:स्थं त्रैलोक्यं दीप्तैरापूरि भानुवत् ॥ ३२ ॥

अताय्यस्योत्तमं सत्त्वमप्यायि कृतकृत्यवत् ।
उपाचायिष्ट सामर्थ्यं तस्य संरम्भिणो महत् ॥ ३३ ॥

अदोहीव विषादोऽस्य समरुद्धेव विक्रम: ।
समभावि च कोपेन न्यश्वसीच्चायतं मुहु: ॥ ३४ ॥

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30. "I think my grief has become stiff ; (my) distress has arrested my (assiduous) effort ; my intellect has, as it were, decayed ; similarly, my strength has waned due to grief.

31. "Oh Lakṣmaṇa, behold, here lie scattered the two shorn off wings of a vulture. Sure, it has attained this destruction from the demon desirous of killing her."

32. Enraged, the mighty Raghu blazed ; within a moment he became (possessed) of red eyes. (He) realised that the three worlds were in danger and got filled with brilliance like the sun.

33. His excellent spirit (prowess) expanded ceaselessly like one who had accomplished his task. The great might of (Rāma), who was in high rage, waxed.

34. His distress, squeezed itself out, as it were ; his valour, belted itself, as it were ; birth was taken by rage and he sighed deeply, time and again.

(अथ 'श्नम्'-अधिकारः)

अथाऽऽलम्ब्य धनू रामो जगर्ज गजविक्रमः ।
"रुणध्मि सवितुर्मार्गं भिनद्मि कुलपर्वतान् ॥ ३५ ॥

रिणच्मि जलधेस्तोयं विविनच्मि दिवः सुरान् ।
क्षुणद्मि सर्पान् पाताले छिनद्मि क्षणदाचरान् ॥ ३६ ॥

यमं युनज्मि कालेन समिन्धानोऽस्त्रकौशलम् ।
शुष्कपेषं पिनष्म्युर्वीमखिन्दानः स्वतेजसा ॥ ३७ ॥

भूतिं तृणद्मि यक्षाणां हिनस्मीन्द्रस्य विक्रमम् ।
भनज्मि सर्वमर्यादास्तनच्मि व्योम विस्तृतम् ॥ ३८ ॥

न तृणेद्मीति लोकोऽयं मां विन्ते निष्पराक्रमम्" ।
एवं वदन् दाशरथिरपृणग् धनुषा शरम् ॥ ३९ ॥

(Now Śnam-adhikāra, 7th conjugation forms)

35. Now, having taken up his bow, Rāma whose valour was like that of an elephant, thundered, "I (shall) obstruct the path of the Sun, (and) split asunder the (seven) dividing (border) mountains.

36. "I (shall) drain out the water of the ocean, dispel the gods from the heavens, crush the serpents in the nether world, shatter the night-rangers ;

37. "Enkindling (my) expertise in missiles, (I shall) unite Yama with death ; untiring (I shall), with my own lustre, grind the earth to dry dust ;

38. "(I shall) reduce to nought the riches of the *yakṣas*, annihilate the valour of Indra, break all barriers, compress the extended sky ;

39. "This world regards me as void of valour (simply) because I do not hurt it." Speaking thus, the son of Daśaratha set the arrow on the bow.

(अथ पुनः प्रकीर्णकाः)

न्यवर्तयत् सुमित्राभूस्तं चिकीर्षु जगत्क्षयम् ।
तेजः क्षात्रं विवृण्वन्तं दिधक्षन्तमिवाऽनलम् ॥ ४० ॥

ऐक्षेतामाश्रमादाराद् गिरिकल्पं पतत्त्रिणम् ।
तं सीताघातिनं मत्वा हन्तुँ रामोऽभ्यधावत ॥ ४१ ॥

"माऽऽवधिष्ठा जटायुं मां, सीतां रामाऽहमैक्षिषि ।
उपास्थितैवमुक्ते तं सखायं राघवः पितुः ॥ ४२ ॥

ततो रावणमाख्याय द्विषन्तं पततां वरः ।
व्रणवेदनया ग्लायन् ममार गिरिकन्दरे ॥ ४३ ॥

तस्याऽग्न्यम्बुक्रियां कृत्वा प्रतस्थाते पुनर्वनम् ।
विषादमीयिवांसौ तौ विचिन्वानावितस्ततः ॥ ४४ ॥

(Now Miscellaneous Forms once again)

40. Lakṣmaṇa dissuaded him (who was) desirous of bringing about the annihilation of the world (and) exhibiting (his) warrior-like lustre, like fire intent on burning.

41. Near the hermitage the two saw a mountain-like bird. Taking him to be the killer of Sītā, Rāma rushed to kill (him).

42. "Do not kill me, Jaṭāyu, Oh Rāma ! I have seen Sītā." When told thus, the scion of Raghus (Rāma) approached (Jaṭāyu), his father's friend.

43. Thereafter having announced (that) Rāvaṇa (had been) entertaining enmity, the best of birds, feeling exhausted by the agony of the wounds, died in the mountain valley.

44. Having performed the (funeral) rite of cremation and (having poured) water-libations, the two, reaching (the point of) dejection, again set out to the forest, searching everywhere (*lit.*, here and there).

सत्त्वानजस्रं घोरेण वनाकर्षं समश्नता ।
क्षुध्यता जगृहाते तौ रक्षसा दीर्घबाहुना ॥ ४५ ॥

भुजौ चक्रततुस्तस्य निस्त्रिंशाभ्यां रघूत्तमौ ।
स च्छिन्नबाहुरपतद् विह्वलो ह्वलयन् भुवम् ॥ ४६ ॥

(अथ कृत्याधिकारः)

प्रष्टव्यं पृच्छतस्तस्य कथनीलमवीवचत् ।
आत्मानं वनवासं च जेयं चाऽरिं रघूत्तमः ॥ ४७ ॥

"लभ्या कथं नु वैदेही शक्यो द्रष्टुं कथं रिपुः ।
सह्यः कथं वियोगश्च गद्यमेतत् त्वया मम" ॥ ४८ ॥

"अहं राम ! श्रियः पुत्रो मद्यपीत इव भ्रमन् ।
पापचर्यो मुनेः शापाज्जात" इत्यवदत् स तम् ॥ ४९ ॥

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45. Then the two were seized by a terrific long-armed, hungry demon who was ceaslessely devouring animals, after dragging (them) forcibly from the forest.

46. The two best of Raghus cut off his two hands with two swords ; he whose arms were severed crashed down unconscious, making the earth quake.

(Now Kṛtya-adhikāra, Potential Participle Forms)

47. To him who asked what ought to be inquired about, (Rāma), the best of Raghus, told him what deserved to be told, about nimself, his exile into the forest and the enemy to be vanquished.

48. "How should the Videha Princess be recovered ; how could the enemy be contacted and how could the separation be bearable ; this should be told to me by you."

49. "I, Oh Rāma, the son of Śrī (a demon), roaming like a drunkard, have become an evil-doer through the curse of a sage." Thus he spoke to him.

"तव प्रयातो यम्यत्वं शस्त्रपूतो ब्रवीमि ते।
रावणेन हृता सीता लङ्कां नीता सुरारिणा ॥ ५० ॥

ऋष्यमूकेऽनवद्योऽस्ति पण्यभ्रातृवधः कपिः।
सुग्रीवो नाम वर्योऽसौ भवता चारुविक्रमः ॥ ५१ ॥

तेन वह्येन हन्तासि त्वमयं पुरुषाशिनाम्।
राक्षसं क्रूरकर्माणं शक्रारिं दूरवासिनम् ॥ ५२ ॥

आस्ते स्मरन् स कान्ताया हृताया वालिना कपिः।
वृषो यथोपसर्याया गोष्ठे गोर्दण्डताडितः ॥ ५३ ॥

तेन सङ्गतमार्येण रामोऽजर्यं कुरु द्रुतम्।
लङ्कां प्राप्य ततः पापं दशग्रीवं हनिष्यसि ॥ ५४ ॥

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50. "I who became punishable by you and has been purified by (your) weapon, (shall now) tell you. Sītā has been abducted (and) taken to Laṅkā, by the enemy of the gods, Rāvaṇa.

51. "There is, on the Ṛṣyamūka (mountain), an innocent monkey, Sugrīva by name, who would bargain for the killing of (his) brother ; he, whose valour is excellent, should be chosen by you (for an ally).

52. "With him as (your) supporter, you will kill the ferocious demon of cruel deeds, the enemy of Indra, staying far away.

53. "The monkey keeps on regretfully remembering his wife, (who has been) snatched away by Vāli, just as a bull in the cowpen woefully remembers the approach-worthy cow.

54. "Oh Rāma, quickly make an indissoluble friendship with him. On reaching Laṅkā thereafter you will kill the sinful ten-necked (Rāvaṇa).

अनृतोद्यं न तत्राऽस्ति सत्यवद्यं ब्रवीन्यहम् ।
मित्रभूयं गतस्तस्य रिपुहत्या करिष्यसि ॥ ५५ ॥

आदृत्यस्तेन वृत्येन स्तुत्यो जुष्येण सङ्गतः ।
इत्यः शिष्येण गुरुवद् गृध्यमर्थमवाप्स्यसि ॥ ५६ ॥

नाऽखेयः सागरोऽप्यन्यस्तस्य सद्भृत्यशालिनः ।
मन्युस्तस्य त्वया मार्ग्यो मृज्यः शोकश्च तेन ते" ॥ ५७ ॥

स राजसूययाजीव तेजसा सूर्यसन्निभः ।
अमृषोद्यं वदन् रुच्यो जगाहे द्यां निशाचरः ॥ ५८ ॥

अकृष्टपच्याः पश्यन्तौ ततो दाशरथी लताः ।
रत्नान्नपानकुप्यानाम् आटतुर्नष्टसंस्मृती ॥ ५९ ॥

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55. "There is no false speaking in him (Sugrīva) ; I speak this as a true statement. (Having) reached (established) friendship with him you will bring about the death of your enemy.

56. "You, who are worthy of regard, worthy of praise and fit to be followed, will, when united with him who is worth being chosen and fit to be served, like a preceptor joined by a pupil, secure the covetable object.

57. "Even another ocean is not impossible to be dug up by him who has excellent servants. His grief is worth being wiped off by you and your sorrow is fit to be wiped off by him."

58. Like the performer of a *Rajasūya* sacrifice, that resplendant demon, similar to the sun in lustre, making a true statement, plunged into the sky.

59. Then observing the creepers that would ripen (even) in unploughed ground, the two sons of Daśaratha who had lost the recollection of jewelry, food, drinks and precious metals roamed about.

समुत्तरन् तावव्यथ्यौ नदान् भिद्योद्ध्यसन्निभान् ।
सिध्यतारामिव ख्यातां शबरीमापतुर्वने ॥ ६० ॥

वसानां वल्कले शुद्धे विपूयैः कृतमेखलाम् ।
क्षामामञ्जनखण्डाभां दण्डिनीमजिनास्तराम् ॥ ६१ ॥

प्रगृह्यपदवत् साध्वीं स्पष्टरूपामविक्रियाम् ।
अगृह्यां वीतकामत्वाद् देवगृह्यामनिन्दिताम् ॥ ६२ ॥

धर्मकृत्यरतां नित्यमवृष्यफलभोजनाम् ।
दृष्ट्वाताममुचद् रामो युग्यायात इव श्रमम् ॥ ६३ ॥

स तामूचेऽथ "कच्चित् त्वममावास्यासमन्वये ।
पितॄणां कुरुषे कार्यमपाक्यैः स्वादुभिः फलैः ॥ ६४ ॥

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60. Crossing big rivers resembling those that break and overflow their banks, the two reached Śabarī who was famous in the jungle like the *sidhya* (wish-fulfilling) star (of the *Puṣya* constellation).

61. (Śabarī) who was wearing a clean pair of bark garments, who had made a girdle of *muñja* grass, who was emaciated, who was similar to a slab of black collyrium, who was with a staff and had a bed of deer-skin ;

62. (Śabarī), noble like a usable word, of clear-cut form, void of (any) aberration, not capable of being enslaved about as she had given up desires, acceptable to the gods, and irreproachable ;

63. (Śabarī), ever engaged in religious rites, whose meal consisted of non-aphrodisiac fruits. On seeing her, Rāma shed off fatigue, as if (he had) arrived in a carriage.

64. Then he enquired of her : "Do you perform the ritual for the manes on the arrival of the new-moon day, with sweet fruits that need not be cooked ?

"अवश्यपाव्यं पवसे कच्चित्त्वं देवभागधविः ।
आसाव्यमध्वरे सोमं द्विजैः कच्चिन्नमस्यसि ॥ ६५ ॥

आचाम्यं सन्ध्ययोः कच्चित् सम्यक् ते न प्रहीयते ।
कच्चिदग्निमिवाऽनाय्यं काले संमन्यसेऽतिथिम् ॥ ६६ ॥

न प्रणाय्यो जनः कच्चिन्निकाय्यं तेऽधितिष्ठति ।
देवकार्यविघाताय धर्मद्रोही महोदये ! ॥ ६७ ॥

कुण्डपाय्यवतां कच्चिदग्निचित्यावतां तथा ।
कथाभी रमसे नित्यमुपचाय्यवतां शुभे ! ॥ ६८ ॥

(अथ प्रकीर्णकाः)

वर्द्धते ते तपो भीरु ! व्यजेष्ठा विघ्ननायकान् ।
अजैषीः कामसम्मोहौ संप्राप्था विनयेन वा ॥ ६९ ॥

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65. "Do you purify the oblation to be partaken by the gods, that has to be invariably purified ? Do you honour the *Soma* juice which has to be squeezed by the brahmins in a sacrifice ?

66. I hope your regular ritual of sipping water at the two twilight prayers is not missed. Do you respect a guest at the proper time, like the Dakṣiṇa Fire which is to be brought at the right time ?

67. "I hope no undesirable, religion-hating person resides in your abode for interrupting the ritual to the gods, Oh highly glorious one.

68. "Do you feel delighted, Oh virtuous lady, by the tales of the *Kuṇḍapāyyas* (sacrificers that drink Soma juice in bowls), the *Agnicityāvats* (who maintain the sacred fires) and also the *Upacāyyavats* (who preserve the special *cityagni*) ?

(Now Miscellaneous Forms)

69. "Does thy penance prosper, Oh timid lady ? Have you subdued the main impediments (in penance) ? Have you vanquished desire and ignorance ? Or, have you attained, modesty ?

नाऽऽयस्यसि तपस्यन्ती गुरून् सम्यगतूतुषः ।
यमान्नोदविजष्ठास्त्वं निजाय तपसेऽतुषः'' ॥ ७० ॥

अथार्घ्यं मधुपर्काद्यमुपनीयाऽऽदरादसौ ।
अर्चयित्वा फलैरर्च्यौ सर्वत्राऽऽरूयदनामयम् ॥ ७१ ॥

(अथ कृदधिकारः । तत्र निरुपपदकृदधिकारः)

''सख्यस्य तव सुग्रीवः कारकः कपिनन्दनः ।
द्रुतं द्रष्टाऽसि मैथिल्याः'' सैवमुक्त्वा तिरोऽभवत् ॥ ७२ ॥

नन्दनानि मुनीन्द्राणां रमणानि वनौकसाम् ।
वनानि भेजतुर्वीरौ ततः पाम्पानि राघवौ ॥ ७३ ॥

''भृङ्गालीकोकिलक्रुङ्भिर्वाशनैः पश्य लक्ष्मण ।
रोचनैर्भूषितां पम्पामस्माकं हृदयाविधम् ॥ ७४ ॥

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70. Hope, you do not tire (yourself out) performing penance, (you) have pleased your elders well, do not fear from Yama (and) take delight in your own penance."

71. After having presented, with respect, *arghya* beginning with *madhuparka* and after worshipping the two (brothers) worthy of worship, she reported well-being in everything.

(Now Kṛt forms, Non-prepositional Kṛt terminations)

72. "Sugrīva, the delighter of the monkeys, will soon establish your friendship ; soon you would have a glimpse of the Mithilā princess." So saying, she disappeared.

73. Then the two Rāghava warriors entered the forests, not far from the Pampā lake, which were delightful to the best sages, and pleasurable to the forest-dwellers.

74. "Oh Lakṣmaṇa, behold the Pampā lake, embellished with the warbling and lovely rows of bees, cuckoos and curlews, (but) hurting our heart.

परिभावीणि ताराणां पश्य मन्थीनि चेतसाम् ।
उद्भासीनि जलेजानि दुन्वन्त्यदयितं जनम् ॥ ७५ ॥

सर्वत्र दयिताधीनं सुव्यक्तं रामणीयकम् ।
येन जातं प्रियापाये कद्वदं हंसकोकिलम् ॥ ७६ ॥

पक्षिभिवितृदैर्यूनां शाखिभिः कुसुमोत्किरैः ।
अज्ञो यो यस्य वा नाऽस्ति प्रियः प्रग्लो भवेन्न सः ॥ ७७ ॥

ध्वनीनामुद्धमैरेभिर्मधूनामुद्धयैर्भृशम् ।
आजिघ्रैः पुष्पगन्धानां पतङ्गैर्ग्लपिता वयम् ॥ ७८ ॥

धारयैः कुसुमोर्मीणां पारयैर्बाधितुं जनान् ।
शाखिभिर्हा ! हता भूयो हृदयानामुदेजयैः ॥ ७९ ॥

ददैर्दुःखस्य मादृग्भ्यो धायैरामोदमुत्तमम् ।
लिम्पैरिव तनोर्वातैश्चेतयः स्याज्ज्वलो न कः ॥ ८० ॥

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75. "Behold the shining lotuses, subduers of the stars, agitators of the mind, distress to a man who is without his beloved.

76. "Everywhere pleasurableness is very clearly dependent on the beloved, since the flock of swans and cuckoos has been croaking harsh at the departure of their beloveds.

77. "It is (only) he who is ignorant or has no good heart that does not get depressed by the birds that hurt the youth (and) the trees that scatter flowers.

78. "We are tortured by these bees, producers of hummings, suckers of profuse honey and smellers of the fragrance of flowers.

79. "Alas ! we have been hit hard by these trees, bearers of rows of flowers, capable of torturing people and shakers of hearts.

80. "Which sentient being would not be set fire to by the breezes, givers of grief to such as me, carriers of excellent scents (and) besmearers of the body ?

अवश्यायकणास्रावाश् चारुमुक्ताफलत्विष: ।
कुर्वन्ति चित्तसंस्रावं चलत्पर्णाग्रसम्भृता: ॥ ८१ ॥

अवसायो भविष्यामि दु:खस्याऽस्य कदा न्वहम् ।
न जीवस्याऽवहारो मां करोति सुखिनं यम: ॥ ८२ ॥

दह्योऽहं मधुनो लेहैर्दावैरुग्रैर्यथा गिरि: ।
नाय: कोऽत्र स येन स्यां बताऽहं विगतज्वर: ॥ ८३ ॥

समाविष्टं ग्रहेणेव ग्राहेणेवात्तमर्णवे ।
दृन्ट्वा गृहान् स्मरस्येव वनान्तान् मम मानसम् ॥ ८४ ॥

वाताहतिचलच्छाखा नर्तका इव शाखिन: ।
दु:सहा हा ! परिक्षिप्ता: क्वणद्भिरलिगायकै:" ॥ ८५ ॥

एकहायनसारङ्गगती रघुकुलोत्तमौ ।
लवकौ शत्रुशक्तीनामृष्यमूकमगच्छताम् ॥ ८६ ॥

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81. "The flows of dew-drops which have the splendour of big beautiful pearls make the mind melt.

82. "When indeed shall I be the terminator of this grief ? Yama, the snatcher of life, does not make me happy.

83. "I am being burnt by the honey-suckers, just as a mountain (is burnt) by violent conflagrations. Which is the expedient here, whereby, alas, I shall be cured of suffering.

84. "On seeing the forest regions, the abodes of Cupid, as it were, my mind is assaulted as if by a (wicked) planet or as though by a crocodile in the sea

85. "Alas ! The trees whose branches are moving due to the onslaught of winds and which are surrounded by the singers in the form of humming bees are, like dancers, highly unbearable to me."

86. The shatterers of the enemy's might, the two best of Raghus who had the gait of an one-year old elephant, (thus) went towards Mt. Ṛsyamūka.

तौ वालिप्रणिधी मत्वा सुग्रीवोऽचिन्तयत् कपिः ।
"बन्धुना विगृहीतोऽहं भूयासं जीवकः कथम् ॥ ८७ ॥

(अथ सोपपदाधिकारः)

स शत्रुलावौ मन्वानो राघवौ मलयं गिरिम् ।
जगाम सपरीवारो व्योममायमिवोत्थितम् ॥ ८८ ॥

शर्मंदं मारुतिं दूतं विषमस्थः कपिद्विपम् ।
शोकापनुदमव्यग्रं प्रायुङ्क्त कपिकुञ्जरः ॥ ८९ ॥

विश्वासप्रदवेषोऽसौ पथिप्रज्ञः समाहितः ।
चित्तसंख्यो जिगीषूणामुत्पपात नभस्तलम् ॥ ९० ॥

सुरापैरिव घूर्णद्भिः शाखिभिः पवनाहतैः ।
ऋष्यमूकमगाद् भृङ्गैः प्रगीतं सामगैरिव ॥ ९१ ॥

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87. Having thought them (to be) the spies of Vāli, Sugrīva pondered, "How would I, opposed by (my) brother, (remain) alive ?"

(Now Forms with Upapadas)

88. Thinking the two Rāghavas (to be) destroyers from (his) enemy, (Sugrīva), along with his retinue went to the Malaya mountain that had risen up high as if to measure up the sky.

89. Fallen into adversity, the mighty monkey employed as a messenger Māruti, who brought well-being, drove away sorrow and was not distracted (by anything) ;

90. —he whose dress inspired confidence, who was well-versed with the paths, balanced (in mind) and the knower of the minds of those desirous of winning a victory.

91. He (Hanumān) went to the Ṛṣyamūka mountain characterised by trees rolling like wine-consumers (when) assaulted by the wind, whereupon the bees sang like *Sāma*-reciters.

तं मनोहरमागम्य गिरिं वर्महरौ कपि: ।
वीरौ सुखाहरोऽवोचद् भिक्षुर्भिक्षार्हविग्रहः ॥ ९२ ॥

"बलिनावमुमद्रीन्द्रं युवां स्तम्बेरमाविव ।
आचक्षाथामिथः कस्माच्छङ्करेणाऽपि दुर्गमम् ॥ ९३ ॥

व्याप्तं गुहाशयैः क्रूरैः क्रव्याद्भिः सनिशाचरैः ।
तुङ्गशृंगतरुच्छन्नं मानुषाणामगोचरम् ॥ ९४ ॥

(अथ खशादिप्रत्ययाधिकारः)

सत्त्वमेजयसिंहाढ्यान् स्तनन्धयसमत्विषौ ।
कथं नाडिन्धमान् मार्गानागतौ विषमोपलान् ॥ ९५ ॥

उत्तीर्णौ वा कथं भीमाः सरितः कूलमुद्वहाः ।
आसादितौ कथं ब्रूतं न गजैः कुलमुद्रुजैः" ॥ ९६ ॥

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92. Having reached the mountain attractive to the mind and bringing joy, the monkey, (disguised as a) mendicant, whose body was suitable for begging, spoke to the two warriors of armour-bearing age.

93. "Tell (me) what for have you two, mighty like a pair of elephants, arrived at this great mountain, difficult of access even to Śaṅkara ;

94. —"infested by ferocious beasts staying in caves and eating flesh, along with demons, covered with trees of high tops, (and) not within the scope of human beings ?

(Now groups of Khaś and other terminations)

95. "How have you two, whose complexion is that of suckling babies, come over paths that teem with lions which cause animals to tremble and the veins and arteries to swell up, and where the rocks are uneven ?

96. "Or, how, (again), did you two cross the rivers overflowing their banks; say how (comes that) you were not assaulted by the bank-tearing elephants ?

रामोऽवोचद्धनूमन्तं 'मावामभ्रंलिहं गिरिम् ।
ऐव विद्वन् ! पितुः कामात् पान्तावल्पम्पचान् मुनीन् ॥९७॥

अमितम्पचमीशानं सर्वभोगीणमुत्तमम् ।
आवयोः पितरं विद्धि ख्यातं दशरथं भुवि ॥ ९८ ॥

छलेन दयिताऽऽरण्याद् रक्षसाऽऽरुन्तुदेन नः ।
असूर्यम्पश्यया मूर्त्या हृता तां मृगयावहे" ॥ ९९ ॥

प्रत्यूचे मारुती रामम् "अस्ति वालीति वानरः ।
शमयेदपि संग्रामे यो ललाटन्तपं रविम् ॥ १०० ॥

उग्रम्पश्येन सुग्रीवस्तेन भ्रात्रा निराकृतः ।
तस्य मित्रीयतो दूतः सम्प्राप्तोऽस्मि वशंवदः ॥ १०१ ॥

प्रियंवदोऽपि नैवाऽहं ब्रूवे मिथ्या परन्तप ! ।
सख्या तेन दशग्रीवं निहन्तासि द्विषन्तपम् ॥ १०२ ॥

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97. Rāma said to Hanūmān, "Oh learned one, protecting those that cook sparsely, we have come to this skyscraping mountain, through (our) father's desire.

98. "Understand the excellent Daśaratha who cooks amply, is affluent, enjoys everything and is famous on the earth, (to be) our father.

99. "By deceit, my beloved, not to be glanced at even by the sun and possessed of a beautiful form was snatched away by the demon who wounds our vitals ; we two search for her."

100. Māruti replied to Rāma, "There is a monkey named Vāli who would subdue in a battle even the sun that scorches the forehead.

101. "By that brother who looks (at others) fiercely, (his brother) Sugrīva was banished. I have come (as) an obedient messenger of (the latter) who wants to become a friend (of yours).

102. "Oh tormentor of foes, though an agreeable speaker,

वाचंयमोऽहमनृते सत्यमेतद् ब्रवीमि ते ।
एहि सर्वंसहं मित्रं सुग्रीवं कुरु वानरम्" ॥ १०३ ॥

सर्वङ्कषयशःशाखं रामकल्पतरुं कपिः ।
आदायाभ्रङ्कषं प्रायान्मलयं फलशालिनम् ॥ १०४ ॥

मेघङ्करमिवाऽऽयान्तमृतुं रामं क्लमान्वितः ।
दृष्ट्वा मेने न सुग्रीवो वालिभानुं भयङ्करम् ॥ १०५ ॥

उपाग्न्यंकुरुतां सख्यमन्योन्यस्य प्रियङ्करौ ।
क्षेमङ्कराणि कार्याणि पर्यालोचयतां ततः ॥ १०६ ॥

आशितम्भवमुत्क्रुष्टं वल्गितं शयितं स्थितम् ।
बह्वमन्यत काकुत्स्थः कपीनां स्वेच्छया कृतम् ॥ १०७ ॥

I do not at all tell a lie. With him as a friend, you will kill Rāvaṇa, the tormentor of foes.

103. "I, restrainer of my tongue in case of falsehood, tell you this truth. Come along ; make Sugrīva, the monkey, who can stand everything, your friend."

104. The monkey (Hanūmān), having seen, in the form of Rāma, the wish-yielding tree which bore branches in the form of his all-pervading glory, went to the sky-scraping Malaya (mountain) abounding in fruits.

105. Having seen Rāma approaching like the (rainy) season, the producer of clouds, Sugrīva, though full of fatigue, did not (now) consider (as) terrific, the sun in the form of Vāli.

106. Bringing about the welfare of one another, (they) made an alliance by the side of the fire ; then both considered the actions that would produce well-being (peace and security).

107. The descendant of Kākutstha felt high regard for the eating, shouting, jumping, lying down and standing up performed by the monkeys, at their own sweet will.

ततो बलिन्दमप्रख्यं कपिविश्वम्भराधिपम् ।
सुग्रीवः प्राब्रवीद् रामं वालिनो युधि विक्रमम् ॥ १०८ ॥

"वसुन्धरायां कृत्स्नायां नाऽस्ति वालिसमो बली ।
हृदयङ्गममेतत् त्वां ब्रवीमि न पराभवम् ॥ १०९ ॥

(अथ डाधिकारः)

दूरगैरन्तगैर्बाणैर्भवानत्यन्तगः श्रियः ।
अपि सङ्क्रन्दनस्य स्यात् क्रुद्धः किमुत वालिनः ॥ ११० ॥

वरेण तु मुनेर्वाली सञ्जातो दस्युहो रणे ।
अवार्यप्रसरः प्रातरुद्यन्निव तमोपहः ॥ १११ ॥

अतिप्रियत्वान्नहि मे कातरं प्रतिपद्यते ।
चेतो वालिवधं राम ! क्लेशापहमुपस्थितम् ॥ ११२ ॥

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108. Then Sugrīva narrated to the overlord of the earth, Rāma, who resembled Viṣṇu (the subduer of Bali), the valorous deeds of Vāli in battle.

109. "In the whole earth, there is none as mighty as Vāli. I tell you, not (by way of) humiliation, what has penetrated my heart.

(Now 'Ḍa' forms)

110. "Your honour, (when) angered, would, with far-reaching and target-hitting arrows be putting an end to the glory even of Indra; what then of Vāli ?

111. "But due to the boon of the sage, Vāli whose advance cannot be checked, has become the killer of *dasyus* in war, like the sun rising in the early morning.

112. "Oh Rāma, it is indeed because of its being greatly desirable to me, that my mind does not believe (that) the death of Vāli, the repeller of my trouble, has come near.

(अथ उपपदाधिकार:)

शीर्षघातिनमायातमरीणां त्वां विलोकयन् ।
पतिघ्नीलक्षणोपेतां मन्येऽहं वालिन: श्रियम् ॥ ११३ ॥

शत्रुघ्नान् युधि हस्तिघ्नो गिरीन् क्षिप्यन्नकृत्रिमान् ।
शिल्पिभि: पाणिघै: क्रुद्धस्त्वया जय्योऽभ्युपायवान् ॥ ११४ ॥

आढ्यङ्करणविक्रान्तो महिषस्य सुरद्विष: ।
प्रियङ्करणमिन्द्रस्य दुष्करं कृतवान् वधम् ॥ ११ ॥

प्रियम्भावुकतां यातस्तं क्षिपन् योजनं मृतम् ।
स्वर्गे प्रियम्भविष्णुश्च कृत्स्नं शक्तोऽप्यबाधयन्" ॥११६॥

जिज्ञासो: शक्तिमस्त्राणां रामो न्यूनधिय: कपे: ।
अभिनत् प्रतिपत्त्यर्थं सप्त व्योमस्पृशस्तरून् ॥ ११७ ॥

(**Now forms with Upapadas**)

113. "Seeing that you, the decapitator of enemies, have come, I think that the glory of Vāli is possessed of the characteristics of the murderer of one's husband.

114. "Enraged Vāli, capable of killing elephants in war, hurling huge natural rocks and resourceful with technicians and and boxers (who kill with their fists), has to be vanquished by you.

115. "(Vāli), whose valour enriches him, has brought about the death of demon Mahiṣa, (which was) difficult to achieve and which was pleasing to Indra.

116. "Hurling the dead (demon) off, at (the distance of) a *yojana* (eight miles), he came to be endeared (by all) ; and not harassing in the least, though capable, he came to be loved even in heaven."

117. For the sake of convincing the dull-witted monkey who was desirous of knowing the might of his (Rāma's) missiles, Rāma tore asunder seven sky-scraping trees.

ततो वालिपशौ वध्ये रामर्त्विग् जितसाध्वसः ।
अभ्ययान्निलयं भ्रातुः सुग्रीवो निनदन् दधृक् ॥ ११८ ॥

गुहाया निरगाद् वाली सिंहो मृगमिव द्रुवन् ।
भ्रातरं युङ् भियः सख्ये घोषेणाऽऽपूरयन् दिशः ॥ ११९ ॥

व्यायच्छमानयोर्मूढो भेदे सदृशयोस्तयोः ।
बाणमुद्यतमायंसीद् इक्ष्वाकुकुलनन्दनः ॥ १२० ॥

ऋष्यमूकमगात् क्लान्तः कपिर्मृगसदृग् द्रुतम् ।
किष्किन्धाद्रिसदात्यर्थं निष्पिष्टः कोष्णमुच्छ्वसन् ॥१२१ ॥

कृत्वा वालिद्रुहं रामो मालया सविशेषणम् ।
अंगदस्वं पुनर्हन्तुं कपिनाऽऽह्वाययद् रणे ॥ १२२ ॥

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118. Then as the (sacrificial) beast, Vāli, had to be killed by the chief priest, Rāma, the daring Sugrīva, who had subdued his fear, approached the residence of his brother, roaring.

119. Like a lion (chasing) a deer, Vāli came out of his cave chasing his brother (and) pervading the quarters with a cry that struck terror in war.

120. Perplexed in distinguishing between the two who were similar, the delighter of the Ikṣvāku family withdrew the arrow that was drawn.

121. Like a deer, the exhausted monkey, extremely bruised by Vāli who was residing on the Kiṣkindhā mountain, hastily retired to the Ṛṣyamūka mountain, heaving hot sighs.

122. Having, by means of a garland, made the enemy of Vāli to wear a distinctive sign, Rāma had the father of Aṅgada (Vāli) challenged again by the monkey (Sugrīva) for killing (Vāli).

तयोर्वानरसेनान्योः संप्रहारे तनुच्छिदम् ।
बालिनो दूरभाग् रामो बाणं प्राणदमत्यजत् ॥ १२३ ॥

अथ बाणेन जविना तेन विद्धो महाकपिः ।
क्रव्यात् त्रासकरं नादं कुर्वन् कामदुघोऽर्थिनाम् ॥ १२४ ॥

अग्रेगावा च शुराणामभिभूः सर्वविद्विषाम् ।
शंस्थरूपः स्थिरप्रज्ञः पपात सहसा भुवि ॥ १२५ ॥

वालिनं पतितं दृष्ट्वा वानरा रिपुघातिनम् ।
बान्धवक्रोशिनो भेजुरनाथाः ककुभो दश ॥ १२६ ॥

"धिग् दाशरथि"मित्यूचुर्मुनयो वनवर्तिनः ।
उपेयुर्मधुपायिन्यः क्रोशन्त्यस्तं कपिस्त्रियः ॥ १२७ ॥

राममुच्चैरुपालब्ध शूरमानी कपिप्रभुः ।
व्रणवेदनया ग्लायन् साधुम्मन्यमसाधुवत् ॥ १२८ ॥

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123. In the fight between the two monkey commanders, Rāma, who was standing at a distance, discharged an arrow that would injure his body and take (away) his life.

124. Now, struck by that speedy arrow, producing a cry that aroused fright among flesh-eating animals, Vāli the fulfiller of supplicants' wishes,

125. —the advance leader of warriors, the vanquisher of all enemies, addicted to comforts, and having a steady mind, crashed on the ground, all of a sudden.

126. Having seen Vāli, the destroyer of enemies, fallen wailing like kinsmen, the monkeys who had no lord (now) took to the ten quarters.

127. "Fie upon the son of Daśaratha." Thus spoke the sages residing in the forest. The monkey's wives who always bibbed honey went up to him bewailing (loudly).

128. Feeling exhausted by the pangs of the wound, the lord of the monkeys, who regarded (himself) brave, loudly

मृषाऽसि त्वं हविर्याजी राघव ! च्छद्मतापसः ।
अन्यव्यासक्तघातित्वाद् ब्रह्मघ्नां पापसम्मितः ॥ १२९ ॥

पापकृत् सुकृतां मध्ये राज्ञः पुण्यकृतः सुतः ।
मामपापं दुराचार किं निहत्याऽभिधास्यसि ॥ १३० ॥

अग्निचित् सोमसुद् राजा रथचक्रचिदादिषु ।
अनलेष्विष्टवान् कस्मान्न त्वयाऽऽपेक्षितः पिता ॥ १३१ ॥

मांसविक्रयिणः कर्म व्याधस्याऽपि विगर्हितम् ।
मां घ्नता भवताऽऽकारि निःशङ्कं पापदृश्वना ॥ १३२ ॥

बुद्धिपूर्वं ध्रुवन् न त्वा राजकृत्वा पिता खलम् ।
सहयुध्वानमन्येन योऽहिनो मामनागसम् ॥ १३३ ॥

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taunted Rāma, who considered himself a gentleman, as an evil person.

129. "Oh Rāghava, deceitful ascetic, you are an untrue offerer of oblations and are (dis)-credited with the sin of brahminicide, because of having killed one who was engaged (in fighting) with another."

130. "The son of a meritorious father, indulging in sin, Oh ill-behaved Rāma, what will you say among the righteous (men) (now) after having killed me ?

131. "Why have you not thought of (your) father, the King, keeping the fire, extracting *Soma*-juice and offering oblations in the fire during sacrifices (with oblations arranged) like a chariot wheel ?

132. "A deed (more) despicable than even (that) of the hunter who sells meat has been perpetuated by you, the conceiver of sin, who killed me without (any) qualms.

133. "Knowing you (to be) a villain, your father did not intentionally make you the King, you who killed the innocent me who was fighting with another.

पञ्च पञ्चनखा भक्ष्या ये प्रोक्ताः कृतजैर्द्विजैः।
कौशल्याज ! शशादीनां तेषां नैकोऽप्यहं कपिः ॥ १३४ ॥

कथं दुस्थः स्वयं धर्मे प्रजास्त्वं पालयिष्यसि।
आत्मानुजस्य जिह्रेषि सौमित्रेस्त्वं कथं न वा ॥ १३५ ॥

मन्ये किञ्जमहं घ्नन्तं त्वामक्षत्रियजे रणे।
लक्ष्मणाधिज ! दुर्वृत्तं प्रयुक्तमनुजेन नः" ॥ १३६ ॥

(अथ अनुपपदाधिकारः)

प्रत्यूचे वालिनं रामो "नाऽकृतं कृतवानहम्।
यज्वभिः सुत्वभिः पूर्वैर्जरद्भिश्च कपीश्वर ! ॥ १३७ ॥

ते हि जालैर्गले पाशैस्तिरश्चामुपसेदुषाम्।
ऊषुषां परदारैश्च सार्धं निधनमैषिषुः ॥ १३८ ॥

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134. "Oh son of Kausalyā, I, a monkey, am not one of those five five-nailed (animals)—rabbits and others—that are declared as fit to be eaten by the brahmins born in the *Kṛta* age.

135. "Being yourself ill-inclined towards pious duty, how will you protect the subjects ; or how (is it that) you are not ashamed (before) your own younger brother, the son of Sumitrā ?

136. "Oh elder brother of Lakṣmaṇa, I consider you as low-born, you of evil-conduct, who, goaded by our younger brother, killed me in a fight which was waged by others than Kṣatriyas.

(Now the group of forms without an Upapada)

137. Rāma replied to Vāli, "Oh lord of monkeys, I have done nothing that was not done by sacrificers, *Soma* offerers, our ancestors and elders.

138. "For they desired the death by means of nets or noose-cords on the neck of brutes standing nearby and of those who lived with another's wife.

अहं तु शुश्रुवान् भ्रात्रा स्त्रियं भुक्तां कनीयसा ।
उपेयिवाननूचानैर्निन्दितस्त्वं लतामृग" ! ॥ १३९ ॥

अन्वनैषीत्ततो वाली त्रपावानिव राघवम् ।
न्यक्षिपच्चाऽङ्गदं यत्नात् काकुत्स्थे तनयं प्रियम् ॥ १४० ॥

म्रियमाणः स सुग्रीवं प्रोचे सद्भावमागतः ।
"सम्भविष्याव एकस्यामभिजानासि मातरि ॥ १४१ ॥

अवसाव नगेन्द्रेषु यत्पास्यावो मधूनि च ।
अभिजानीहि तत्सर्वं बन्धूनां समयो ह्ययम् ॥ १४२ ॥

दैवं न विदधे नूनं युगपत् सुखमावयोः ।
शश्वद् बभूव तद्दुःस्थं यतो नाविति हाऽकरोत्" ॥ १४३ ॥

ददौ स दीयतां भ्रात्रे मालां चाऽग्र्यां हिरण्मयीम् ।
राज्यं सन्दिश्य भोगांश्च ममार व्रणपीडितः ॥ १४४ ॥

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139. "I, however, have heard, Oh monkey, that you cohabiting with a woman enjoyed by (your) younger brother, have been condemned by Vedic scholars."

140. Thereupon, Vāli, like one full of shame, propitiated Rāma and, with efforts, made over to the descendant of Kākutstha, his beloved son Aṅgada.

141. While dying, (Vāli) who had attained a noble disposition, spoke to Sugrīva, "Do you realise that we were born of one (and the same) mother ?

142. "(Please) remember everything, that we two dwelt on excellent mountains and drank honey (together); for this is the convention (appropriate rule) of brothers.

143. "Indeed, Fate did not decree our happiness together. It was always ill-disposed in as much as it made us thus (inimical)."

144. He gave away to his brother his beloved (wife) and (his) excellent golden necklace ; and having ordered the

तस्य निर्वर्त्य कर्तव्यं सुग्रीवो राघवाज्ञया ।
किष्किन्धाद्रिगुहां गन्तुं मनः प्रणिदधे द्रुतम् ॥ १४५ ॥

नामग्राहं कपिभिरशनैः स्तूयमानः समन्ता-
दन्वग्भावं रघुवृषभयोर्वानरेन्द्रो विराजन् ।
अभ्यर्णेऽम्भःपतनसमये पर्णलीभूतसानुं
किष्किन्धाद्रिं न्यविशत मधुक्षीबगुञ्जद्द्विरेफम् ॥ १४६ ॥

इति भट्टिकाव्ये वालिवधो नाम षष्ठः सर्गः ॥
(अधिकारकाण्डे प्रथमः परिच्छेदः ॥)

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kingdom and its wings (to Sugrīva) he died, tortured by (his) wounds.

145. Having performed his (last) rite, Sugrīva, at the command of Rāma, decided to go quickly to the cave in the Kiṣkindhā mountain.

146. Being praised loudly, all around, with the mention of (his) name, and shining with a friendly disposition towards the two best of Raghus, (Sugrīva) the King of monkeys entered the Kiṣkindhā mountain whose summit was saturated with leaves and where bees, intoxicated by honey, were humming as (the rainy season), the time for the showering of waters, was nearby.

Here ends canto VI named

THE DEATH OF VĀLI

(Part I of the Adhikāra-kāṇḍa)

अथ सप्तमः सर्गः

(इतस्तच्छील-तद्धर्म-तत्साधुकारिष्वर्थेषु विधीयमानः कृत्)

ततः कर्ता वनाकम्पं ववौ वर्षाप्रभञ्जनः ।
नभः पूरयितारश्च समुन्नेमुः पयोधराः ॥ १ ॥

तर्पणं प्रजनिष्णूनां सस्यानाममलं पयः ।
रोचिष्णवः सविस्फूर्जा मुमुचुर्भिन्नवद् घनाः ॥ २ ॥

निराकरिष्णवो भानुं दिवं वर्तिष्णवोऽभितः ।
अलंकरिष्णवो भान्तस्तडित्वन्तश्चरिष्णवः ॥ ३ ॥

तान् विलोक्याऽसहिष्णुः सन् विललापोन्मदिष्णुवत् ।
वसन् माल्यवति ग्लास्नू रामो जिष्णुरधृष्णुवत् ॥ ४ ॥

NOW CANTO VII

[Henceforward the group of Kṛt forms used in the sense of habit, characteristic or favourableness]

1. Then producing a strong tremour in the woods, the stormy rain-wind blew ; and clouds rose high, pervading the sky.

2. As though torn asunder, the highly shining clouds accompanied by thunder, let down clear water, good for satiating the speedily growing produce,

3. —(the clouds) that were in the habit of subduing the sun, moving about both the sides of the sky, and embellishing and shining.

4. On seeing them, the habitually triumphant Rāma, residing on the Mālyavat (mountain), unable to endure (separation), and unable to pick up courage, becoming depressed, lamented like one highly intoxicated.

भ्रमी कदम्बसंभिन्नः पवनः शमिनामपि ।
क्लमित्वं कुरुतेऽत्यर्थं मेघशीकरशीतलः ॥ ५ ॥

संज्वारिणेव मनसा ध्वान्तमायासिना मया ।
द्रोहि खद्योतसम्पर्कि नयनामोषि दुःसहम् ॥ ६ ॥

कुर्वन्ति परिसारिण्यो विद्युतः परिदेविनम् ।
अभ्याघातिभिरामिश्राश्चातकैः परिराटिभिः ॥ ७ ॥

संसर्गी परिदाहीव शीतोऽप्याभाति शीकरः ।
सोढुमाक्रीडिनोऽशक्याः शिखिनः परिवादिनः ॥ ८ ॥

एता देवानुरोधिन्यो द्वेषिण्य इव रागिणम् ।
पीडयन्ति जनं धाराः पतन्त्योऽनपकारिणम् ॥ ९ ॥

कुर्याद् योगिनमप्येष स्फूर्जावान् परिमोहिनम् ।
त्यागिनं सुखदुःखस्य परिक्षेप्यम्भसामृतुः ॥ १० ॥

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5. "The whirling wind, mingled with (the fragrance of) kadamba (flowers), and cool with the spray from the clouds causes excessive depression even to the self-controlled.

6. "(This) harmful darkness teeming with glow-worms and robbing the eyes (of visibility), is hard to be borne by the mind by me feeling fatigued, as if feverish.

7. "Prone to spread around and interspersed with *cātaka* (birds) given to producing a drum-beat-like sound and chattering, (these) lightning flashes make me a lamenter.

8. "The spray, though cool, appears to be scorching all over (when) it touches (me) ; insufferable are the playful peacocks given to clamouring.

9. "These falling showers, complying with Fate, torture the harmless lovers, as if full of hatred.

10. "Accompanied by thunder and scattering water all around, this season would render even a *yogin* (who controls

विकत्थी याचते प्रत्तमविश्रम्भी मुहुर्जलम् ।
पर्जन्यं चातकः पक्षी निकृन्तन्निव मानसम् ॥ ११ ॥

प्रलापिनो भविष्यन्ति कदा न्वेतेऽपलाषिणः ।
प्रमाथिनो वियुक्तानां हिंसकाः पापदर्दुराः" ॥ १२ ॥

निन्दको रजनिम्मन्यं दिवसं क्लेशको निशाम् ।
प्रावृष्यनैषीत् काकुत्स्थः कथंचित् परिदेवकः ॥ १३ ॥

अथोपशरदेऽपश्यत् क्रौञ्चानां चेष्टनैः कुलैः ।
उत्कण्ठावर्धनैः शुभ्रं रवणैरम्बरं ततम् ॥ १४ ॥

विलोक्य द्योतनं चन्द्रं लक्ष्मणं शोचनोऽवदत् ।
"पश्य दन्द्रमणान् हंसानरविन्दसमुत्सुकान् ॥ १५ ॥

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his mind), who is a habitual forsaker of pleasure and pain, prone to be allured.

11. "The distrustful *cātaka* bird, given to boasting as if cutting my heart, repeatedly begs for water which is already (being) given by the rain.

12. "When, indeed, would these wretched, over-croaking frogs, given to overpowering and harming the separated lovers, tend to be void of desires ?"

13. The suffering Kākutstha given to wailing and criticising, somehow passed the day that seemed to be the night and the night (too), during the rainy season.

14. Then, with the autumn nearby, he saw the white sky spread over with flocks of herons given to activity and worbling and (thus) increasing (his) longing.

15. On observing the moon shining brightly, the grieving Rāma said to Lakṣmaṇa, "Look at the swans longing for the lotuses and moving languidly.

कपिश्चङ्क्रमणोऽद्यापि नाऽसौ भवति गर्धनः ।
कुर्वन्ति कोपनं तारा मण्डना गगनस्य माम् ॥ १६ ॥

नाऽवैत्याप्यायितारं किं कमलानि रविं कपिः ।
दीपितारं दिनारम्भे निरस्तध्वान्तसंचयम् ॥ १७ ॥

अतीते वर्षुके काले प्रमत्तः स्थायुको गृहे ।
गामुको ध्रुवमध्वानं सुग्रीवो वालिना गतम् ॥ १८ ॥

जल्पाकीभिः सहाऽऽसीनः स्त्रीभिः प्रजविना त्वया ।
गत्वा लक्ष्मण ! वक्तव्यो जयिना निष्ठुरं वचः ॥ १९ ॥

शंले विश्रयिणं क्षिप्रमनादरिणमभ्यमी ।
न्याय्यं परिभवी ब्रूहि पापमव्यथिनं कपिम् ॥ २० ॥

स्पृहयालुं कपिं स्त्रीभ्यो निद्रालुमदयालुवत् ।
श्रद्धालुं भ्रामरं धारुं सद्रुमद्रौ वद द्रुतम्" ॥ २१ ॥

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16. "That lustful monkey is not given to gradual movement even today ! The stars adorning the sky render me prone to anger.

17. "Does the monkey (Sugrīva) not know (that) the nourisher of lotuses, the sun, who would have dispelled the mass of darkness (will now) shine brightly at the beginning of the day ?

18. "While the showering (rainy) season is gone, the negligent stay-at-home Sugrīva is certainly deemed to go the way traversed by Vāli.

19. "He, seated (forever) with garrulous women, should be addressed (in) merciless words by your speedy and triumphant self.

20. "Going (to him) straight and humiliating (him), speak just words to the unrepenting and sinful monkey.

21. "Like a merciless person, quickly speak to Sugrīva, doting upon women, sleepy, addicted to honey, a drunkard, resting happily on the mountain."

सृमरो भङ्गुरप्रज्ञो गृहीत्वा भासुरं धनुः ।
विदुरो जित्वरः प्राप लक्ष्मणो गत्वरान् कपीन् ॥ २२ ॥

तं जागरूकः कार्येषु दन्दशूकरिपुं कपिः ।
अकम्प्रं मारुतिर्दीप्रं नम्रः प्रावेशयद् गुहाम् ॥ २३ ॥

कम्राभिरावृतः स्त्रीभिराशंसुः क्षेममात्मनः ।
इच्छुः प्रसादं प्रणमन् सुग्रीवः प्रावदन्नृपम् ॥ २४ ॥

"अहं स्वप्नक् प्रसादेन तव वन्दारुभिः सह ।
अभीरुरवसं स्त्रीभिर्भासुराभिरिहेश्वरः ॥ २५ ॥

विद्युन्नाशं रवेर्भासं विभ्राजं शशलाञ्छनम् ।
रामप्रत्तेषु भोगेषु नाहमज्ञासिषं रतः ॥ २६ ॥

एष शोकच्छिदो वीरान् प्रभो ! सम्प्रति वानरान् ।
धराशैलसमुद्राणामन्तगान् प्रहिणोम्यहम्" ॥ २७ ॥

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22. Having taken up his lustrous bow Lakṣmaṇa, a fast walker, knowledgeable about the self-destroying, very wise, bent upon victory, reached the ever-moving monkeys.

23. The modest monkey, Māruti, ever vigilant about (his) tasks, ushered into the cave that radiant and unshakable enemy of the demons (Lakṣmaṇa).

24. Surrounded by lovely ladies, desirous of his own security and coveting (his) favour, Sugrīva spoke to the King (Lakṣmaṇa) :

25. "Sleepy (and) fearless, I, the lord, stayed here along with doting and radiant ladies, through your favour.

26. "Engrossed in the enjoyments provided by (the favour of) Rāma, I did not notice the disappearance of the lightning flashes, the lustre of the sun and the well-shining moon.

27. "Here (and) now, do I dispatch, (my) lord, brave monkeys, destroyers of (Rāma's) grief and traversing to the end of the earth, mountains and oceans."

(अथ निरधिकारकृतः)

राघवस्य ततः कार्यं कारुर्वानरपुङ्गवः ।
सर्ववानरसेनानाम् आश्वागमनमादिशत् ॥ २८ ॥

"वयमद्यैव गच्छामो रामं द्रष्टुं त्वरान्विताः ।
कारका मित्रकार्याणि सीतालाभाय" सोऽब्रवीत् ॥ २९ ॥

ततः कपीनां सङ्घाता हर्षाद् राघवभूतये ।
पूरयन्तः समाजग्मुर्भयदाया दिशो दश ॥ ३० ॥

सुग्रीवान्तिकमासेदुः "सादयिष्याम इत्यरिम्" ।
करिष्यन्त इवाऽकस्माद् भुवनं निर्दशाननम् ॥ ३१ ॥

"कर्ताऽस्मि कार्यमायातैरेभि"रित्यवगम्य सः ।
काकुत्स्थपादपच्छायां शीतस्पर्शामुपागमत् ॥ ३२ ॥

[Henceforth other Kṛt terminational forms]

28. Then, bent upon accomplishing the task of Rāma, the mighty monkey ordered the immediate arrival of all the monkey troops.

29. He said, "Today itself shall go in (all) haste, we the fulfillers of (our) friend's object to see Rāma for the sake of the recovery of Sītā."

30. Then pervading the ten quarters and determined to infuse fear, companies of monkeys assembled together in joy, for the sake of the prosperity of Rāma.

31. They reached the vicinity of Sugrīva, (with the intention) 'We shall dissipate the enemy', and as if suddenly bent upon rendering the world bereft of Rāvaṇa.

32. Feeling, 'I shall accomplish the task with these that have arrived" he (Sugrīva) reached the shadow of the tree in the form of Rāma, cool to the touch.

कार्यं सारनिभं दृष्ट्वा वानराणां समागमम् ।
अर्वन्नाशं दशास्यस्य निर्वृत्तमिव राघवः ॥ ३३ ॥

ततः कपिसमाहारमेकनिश्चायमागतम् ।
उपाध्याय इवाऽऽयामं सुग्रीवोऽध्यापिपद् दिशाम् ॥ ३४ ॥

सजलाम्भोदसंरावं हनुमन्तं सहाङ्गदम् ।
जाम्बवं नीलसहितं चारुसन्द्रावमब्रवीत् ॥ ३५ ॥

"यात यूयं यमश्रायं दिशं नायेन दक्षिणाम् ।
विक्षावैस्तोयविश्रावं तर्जयन्तो महोदधेः ॥ ३६ ॥

उन्नायानधिगच्छन्तः प्रद्रावैर्वसुधाभृताम् ।
वनाभिलावान् कुर्वन्तः स्वेच्छया चारुविक्रमाः ॥ ३७ ॥

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33. Having seen the concourse of the monkeys, Rāghava felt that the task resembling (constituting) the quintessence (*i.e.*, the recovery of Sītā) by the destruction of Rāvaṇa was as good as accomplished.

34. Then, he (Sugrīva) explained to the monkey congregation (the distribution of) the expanse of the quarters that had turned into a single mass.

35. Then he spoke to Hanumān, whose thunder was like that of a cloud full of water and who was (sitting) with Aṅgada, and Jambavān whose flight was charming and who was sitting with Nīla.

36. "You go by means of expedients towards the southern direction, the abode of Yama, (you) subduing the watery thunder of the clouds with your cries.

37. "Oh (monkeys) of excellent valour, knowing (ascending with quick flights) the elevations of the mountains (and) executing the destruction of the forests at your (sweet) will ;

सदोद्गारसुगन्धीनां फलानामलमाशिताः ।
उत्कारेषु च धान्यानामनभीष्टपरिग्रहाः ॥ ३८ ॥

संस्तावमिव शृण्वन्तश्छन्दोगानां महाध्वरे ।
शिञ्जितं मधुलेहानां पुष्पप्रस्तारशायिनाम् ॥ ३९ ॥

आलोचयन्तो विस्तारमम्भसां दक्षिणोदधेः ।
स्वादयन्तः फलरसं मुष्टिसंग्रहपीडितम् ॥ ४० ॥

न्याय्यं यद् यत्र तत् कार्यं पर्यायेणाऽविरोधिभिः ।
निशोपशायः कर्तव्यः फलोच्चायश्च संहतैः ॥ ४१ ॥

सीता रक्षोनिकायेषु स्तोककायैश्छलेन च ।
मृग्या शत्रुनिकायानां व्यावहासीमनाश्रितैः ॥ ४२ ॥

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38. —"eaters to the fill of the fruits that are ever fragrant during eructations, but not desiring consumption of heaps of corn ;

39. —"listening to the humming of the bees resting on flower-couches, the humming resembling praises sung in chorus by Sāman-singers during a great sacrifice ;

40. —"observing the expanse of the waters of the Southern Ocean, tasting the fruit-juice squeezed out by the pressure of the fists ;

41. —"by you, not hostile (to one another), should be accomplished, by turn, whatever task be appropriate at whichever place and you should indulge in nocturnal sleep and collection of fruits, (by turn).

42. "Sītā should be searched for, in the abodes of the demon through guile, by you whose bodies will be made tiny and who will not resort to (mutual) recrimination before hosts of enemies.

सांराविणं न कर्तव्यं यावन्नायाति दर्शनम् ।
संदृष्टायां तु वैदेह्यां निग्राहो वोऽर्थवानरेः ॥ ४३ ॥

प्रग्राहैरिव पात्राणामन्वेष्या मैथिली कृतैः ।
ज्ञातव्या चेङ्गितैर्धर्म्यैर्ध्यायन्ती राघवागमम् ॥ ४४ ॥

वेदिवत् सपरिग्राहा यज्ञियैः संस्कृता द्विजैः ।
दृश्या मासतमादह्नः प्रागनिन्दितवेशभृत् ॥ ४५ ॥

नीवारफलमूलाशान् ऋषीनप्यतिशेरते ।
यस्या गुणा निरुद्द्रावास्तां द्रुतं यात पश्यत" ॥ ४६ ॥

उच्छ्रायवान् घनारावो वानरं जलदारवम् ।
दूराप्लावं हनूमन्तं रामः प्रोचे गजाप्लवः ॥ ४७ ॥

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43. "No tumultuous uproar should be produced until (Sītā) does not come into view ; after Sītā has been apprehended, however, your challenging shouts against the enemy (will be) fruitful.

44. "The Mithilā Princess should be searched for by you taking the guise of (beggars, *i.e.*), holders of begging bowls, and she, who would be pondering upon the arrival of Rāma, should be recognised by her righteous (*i.e.*, natural) gestures.

45. "Sītā, who would be wearing a blemishless dress and would be having around a guard like the sacrificial altar sanctified by brahmins worthy of conducting sacrifices, should be perceived (*i.e.*, found out) by you, before the last day of (this) month.

46. "Go quickly (and) find (*lit.*, see) her whose changeless virtues surpass even that of the sages who eat wild rice, fruits and roots."

47. Possessed of (physical and moral) height, Rāma whose voice was like that of clouds and gait like that of an elephant, spoke to the monkey Hanūmān whose roar was similar to tha of the cloud and whose flights were long.

"अवग्राहे यथा वृष्टिं प्रार्थयन्ते कृषीवला: ।
प्रार्थयध्वं तथा सीतां यात सुग्रीवशासनात् ॥ ४८ ॥

वणिक् प्रग्राहवान् यद्वत् काले चरति सिद्धये ।
देशापेक्षास्तथा यूयं याताऽऽदायाऽङ्गुलीयकम्" ॥ ४९ ॥

अभिज्ञानं गृहीत्वा ते समुत्पेतुर्नभस्तलम् ।
वाजिन: स्यन्दने भानोर्विमुक्तप्रग्रहा इव ॥ ५० ॥

उदक् शतवलिं कोटचा सुषेणं पश्चिमां तथा ।
दिशं प्रास्थापयद् राजा वानराणां कृतत्वर: ॥ ५१ ॥

प्राचीं तावद्भिरव्यग्र: कपिभिर्विनतो ययौ ।
अप्रग्राहैरिवाऽऽदित्यो वाजिभिर्दूरपातिभि: ॥ ५२ ॥

ययुर्विन्ध्यं शरन्मेघै: प्रावारै: प्रवरैरिव ।
प्रच्छन्नं मारुतिप्रष्ठा: सीतां द्रष्टुं प्लवङ्गमा: ॥ ५३ ॥

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48. "Just as farmers pray for rain during a draught, you too pray for Sītā (and) depart on Sugrīva's command.

49. "Just as a merchant, carrying the balance-string, moves about at proper time for the sake of success, so also you go, expecting (to visit) regions, having taken (this) ring."

50. Having taken the token-ring they jumped up into the vast sky like the horses of the sun's chariot whose reins are let loose.

51. The king of the monkeys who made haste, dispatched Śatavali northwards with a crore (of monkeys) and Suṣeṇa to the west.

52. With as many monkeys who took long jumps did Vinata proceed to the east like the sun (travelling) with the rein-free horses galloping with long trots.

53. For finding Sītā, the monkeys led by Hanumān (Māruti) went to the Vindhya (mountain) covered with autumnal clouds resembling excellent upper garments.

परिभावं मृगेन्द्राणां कुर्वन्तो नगमूर्धसु ।
विन्ध्ये तिग्मांशुमार्गस्य चेरुः परिभवोपमे ॥ ५४ ॥

भ्रेमुः शिलोच्चयांस्तुङ्गानुत्तेरुरतरान् नदान् ।
आशंसवो लवं शत्रोः सीतायाश्च विनिश्चयम् ॥ ५५ ॥

आदरेण गमं चक्रुर्विषमेष्वप्यसङ्घसाः ।
व्याप्नुवन्तो दिशोऽन्यादान् कुर्वन्तः सव्यधान् हरीन् ॥५६॥

संचेरुः सहसाः केचिदस्वनाः केचिदाटिषुः ।
संयामवन्तो यतिवन्निगदानपरेऽमुचन् ॥ ५७ ॥

अथ क्लमादनिःक्वाणा नराः क्षीणपणा इव ।
अमदाः सेदुरेकस्मिन्नितम्बे निखिला गिरेः ॥ ५८ ॥

ततः ससम्मदास्तत्र निरैक्षन्त पतत्त्रिणः ।
गुहाद्वारेण निर्यातः समजेन पशूनिव ॥ ५९ ॥

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54. Inflicting insults upon the lions on the summits of the mountain, (the monkeys) roamed upon the Vindhya, comparable, (in the matter of height), to a disgrace of the sun's passage.

55. Desiring (hoping for) the annihilation of the enemy and with certainty about finding Sītā, they traversed lofty, rocky mountains (and) crossed unfordable rivers.

56. Pervading the quarters and rendering the lions full of injuries (making them) incapable of eating, they (themselves foodless) effected, with caution, an entry into difficult (terrains), too.

57. Some moved about with a smile; some wandered noiselessly, and others, full of restraint like ascetics, gave up conversation.

58. Like men whose stakes (money) are exhausted, they all, void of joy (and) noiseless through fatigue, sat down on a flank of the mountain.

59. Then, (getting) cheerful (again) they perceived there,

वीनाम्भुपसरं दृष्ट्वा तेऽन्योन्योपहवा गुहाम् ।
प्राविशन्नाहवप्रज्ञा आह्नावमुपलिप्सवः ॥ ६० ॥

कुर्वन्तो ह्वमाप्तानां पिपासावधकाङ्क्षिणः ।
द्वारं तमोघनप्रख्यं गुहायाः प्राविशन् द्रुतम् ॥ ६१ ॥

तस्मिन्नन्तर्घणेऽपश्यन् प्रघाणे सौधसद्मनः ।
लौहोद्घनघनस्कन्धा ललितापघनां स्त्रियम् ॥ ६२ ॥

सा स्तम्बघ्नपदन्यासान् विघनेन्दुसमद्युतिः ।
परिघोरुभुजानाह हसन्ती स्वागतं कपीन् ॥ ६३ ॥

पिप्रायाऽद्रिगुहोपघ्नानुद्धान् संघसमागतान् ।
फलैर्नानारसैश्चित्रैः स्वादुशीतैश्च वारिभिः ॥ ६४ ॥

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flocks of birds emerging like herds of animals from the opening of a cave.

60. On seeing the constant flow of birds, they, inviting one another, entered the cave, intent on a fight (if needed) and desirous of finding a water reservoir.

61. Calling upon their friends (and) desirous of killing (quenching their) thirst (they) entered the opening of the cave that resembled a cloud of darkness.

62. Therein they who had shoulders as stout as iron blocks saw in the open space beyond the door, on the portico of a palatial house, a lady with graceful limbs.

63. Smiling, she whose lustre was like the moon's that subdued (others), exclaimed (extended) welcome to the monkeys whose arms were long like bars and whose footsteps crushed down grass-stalks.

64. She delighted (entertained) those excellent (monkeys) who had come in groups and resorted to the mountain-cave, with various fruits that had divers flavours and with water, sweet and cool.

निघाऽनिघतरुच्छन्ने तस्मिंस्ते लब्धिमैः फलैः ।
तृप्तास्तां भ्राजथुमतीं पप्रच्छुः "कस्य पूरियम्' ॥ ६५ ॥

रक्षणं करोषि कस्मात् त्वं यत्नेनाऽऽख्यायतां शुभे ! ।
स्वप्ने निधिवदाभाति तव सन्दर्शनं हि नः" ॥ ६६ ॥

ततो जलधिगम्भीरान् वानरान् प्रत्युवाच सा ।
इयं दानवराजस्य पूः सृष्टिर्विश्वकर्मणः ॥ ६७ ॥

निहतश्च स्थितिं भिन्दन् दानवोऽसौ बलद्विषा ।
दुहिता मेरुसावर्णेरहं नाम्ना स्वयंप्रभा ॥ ६८ ॥

जूतिमिच्छथ चेत् तूर्णं कीर्तिं वा पातुमात्मनः ।
करोमि वो बहिर्यूतीन् पिधध्वं पाणिभिर्दृशः" ॥ ६९ ॥

व्रज्यावती निरुद्धाक्षान् विद्येवाऽनुष्ठितक्रियान् ।
निरचिक्रमदिच्छातो वानरांश्चङ्क्रमावतः ॥ ७० ॥

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65. Satiated with the fruits available in that (region) covered all over with tall and broad as well as short and thin trees, they asked that resplendent one, "Whose city is this ?

66. "May we be told, why you protect (it) with efforts, Oh meritorious one ; indeed, your sight appears to us like a treasure in a dream."

67. Then she replied to the monkeys who were extensive (in number) as the ocean, "This city is the creation of Viśvakarmā, the king of demons.

68. "And, that demon was killed by Indra, (the enemy of Bala), breaking the settled rule (of duel). I am the daughter of Merusāvarṇi, Svyamprabhā by name.

69. "If you wish for a quick departure (from here) or desire to protect your reputation, I shall have you taken out; cover your eyes with (your) palms."

70. Just as the (Vedic) lore delivers those that have performed religious deeds, at their wish, she took out the monkeys that had covered their eyes and were walking zigzag.

निष्क्रम्य शिक्षया तस्यास्त्रपावन्तो रसातलात् ।
ज्ञात्वा मासमतिक्रान्तं व्यथामवलम्बिरे ॥ ७१ ॥

चिन्तावन्तः कथां चक्रुरुपधाभेदभीरवः ।
"अकृत्वा नृपतेः कार्यं पूजां लप्स्यामहे कथम्" ॥ ७२ ॥

प्रायोपासनया शान्तिं मन्वानो वालिसम्भवः ।
युक्त्वा योगं स्थितः शैले विवृण्वंश्चित्तवेदनाम् ॥ ७३ ॥

प्रस्कन्दिकामिव प्राप्तो ध्यात्वा ब्रूते स्म जाम्बवान् ।
"धिक् शालभञ्जिकाप्रख्यान् विषयान् कल्पनारुचीन् ॥ ७४ ॥

यां कारिं राजपुत्रोऽयमनुतिष्ठति तां क्रियाम् ।
अहमप्यनुतिष्ठामि" सोऽप्युक्त्वैवमुपाविशत् ॥ ७५ ॥

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71. Having walked out of the nether world as per her instructions they took fright and were full of shame, realising that the month (during which they had to find out Sītā) had passed.

72. Afraid on account of the breach of faith (and) full of anxiety, they held discussion, "How shall we receive honour, without accomplishing the work of the king ?"

73. Setting his mind (intent) upon (mental) peace through fast unto death and revealing (his) mental agony, (Aṅgada) the son of Vāli, sat on the mountain, resorting to yoga.

74. After having reflected, Jāmbavān who had, as if he had contracted diarrhea, said, "Fie upon the objects of the senses whose charm is imaginary and which are comparable (only) to dolls (*i.e.*, unreal).

75. "I too (shall) perform the same rite which this Prince (Aṅgada) performs." Having so declared, he too abstained from food.

उवाच मारुतिर् "वृद्धे संन्यासिन्यत्र" वानरान् ।
"अहं पर्यायसंप्राप्तां कुर्वे प्रायोपवेशिकाम्" ॥ ७६ ॥

"अभावे भवतां योऽस्मिन् जीवेत् तस्याऽस्त्वजीवनिः" ।
इत्युक्त्वा सर्व एवास्थुर्बद्ध्वा योगासनानि ते ॥ ७७ ॥

(अथ स्त्रीलिङ्गभावं निवर्त्य कृदुदाह्रियते ।)

"अक्लेश्यमसिनाऽऽग्न्यन्तं कबन्धवधमभ्यधुः ।
धिङ् नः प्रपतनं घोरं क्लेदान्तत्वमनाथवत्" ॥ ७८ ॥

ततो मन्दगतः पक्षी तेषां प्रायोपवेशनम् ।
अशनीयमिवाशंसुर् महान् आयादशोभनः ॥ ७९ ॥

देहव्रश्चनतुण्डाग्रं तं विलोक्याऽशुभाकरम् ।
पापगोचरमात्मानमशोचन् वानरा मुहुः ॥ ८० ॥

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76. Māruti said to the monkeys, "When the old (Jāmbavān) is renouncing (food), I (too) shall observe fast unto death that has come to my turn."

77. Then all the other monkeys also sat down in yogic postures after declaring, "May lifelessness come to him who may live here, in your absence."

[Now are illustrated feminine Kṛt forms]

78. They remarked, "Painless (was) the slaughter with a sword of (even) Kabandha, by the side of the Fire. Fie upon (this) horrifying fall of ours, the Fate of ending in damp decay like one without a protector !"

79. Then a slow-moving, ugly, huge bird (Sampāti) came down, expecting as it were, their fast unto death to (provide it) food.

80. On seeing him, a mine of evil, with the tip of its beak capable of shearing (their) bodies, the monkeys bewailed themselves over and again that they had fallen within the range of evil.

जटायु: पुण्यकृत् पक्षी दण्डकारण्यसञ्चर: ।
कृत्वा राघवकार्यं य: स्वरारूढोऽग्निसंस्कृत: ॥ ८१ ॥
नरकस्याऽवतारोऽयं प्रत्यक्षोऽस्माकमागत: ।
अचेष्टा यदिहाऽन्यायादनेनाऽत्स्यामहे वयम् ॥ ८२ ॥
हृदयोदङ्कसंस्थानं कृतान्तानायसन्निभम् ।
शरीराखनतुण्डाग्रं प्राप्याऽमुं शर्म दुर्लभम् ॥ ८३ ॥
ईषदाढ्यङ्करोऽप्येष न परत्राऽशुभक्रिय: ।
अस्मानत्तुमितोऽभ्येति परिग्लानो बुभुक्षया" ॥ ८४ ॥
सम्प्राप्य वानरान् पक्षी जगाद मधुरं वच: ।
"के यूयं दुरुपस्थाने मनसाऽऽप्यद्रिमूर्धनि ॥ ८५ ॥

(इति कृदधिकार:)

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81. "Meritorious is the bird Jaṭāyu roaming about in the Daṇḍaka woods who, having accomplished the task of Rāghava, ascended the heavens, (being) consecrated in the funeral fire !

82. "This visible incarnation of hell has approached us ; for we, incapable of activity, shall be eaten by him without any justification.

83. "Security is difficult to have after getting (in)to (the hands of) (this bird) resembling a wrench for (extracting out the heart), and similar to the noose (or net) of the God of Death, and which has the tip of its beak capable of tearing the body apart.

84. "Famished by hunger, this bird whose deeds are inauspicious, and who is not the bestower of the slightest good (even) in the other world, comes from this (place) to eat us."

85. Having reached the monkeys, the bird spoke sweet words : "Who are you on this mountain summit difficult to be reached even by the mind (mentally) ?

(Here ends the Kṛt Section)

(अथ प्रकीर्णकाः)

आत्मनः परिदेवध्वे कुर्वन्तो रामसंकथाम् ।
समानोदर्यमस्माकं जटायुं च स्तुथाऽऽदरात्" ॥ ८६ ॥

शङ्काधवित्रवचनं प्रत्यूचुर्वानराः खगम् ।
"वयं शत्रुलवित्रेषोर्दूता रामस्य भूपतेः ॥ ८७ ॥

केनाऽपि दौष्कुलेयेन कुल्यां माहाकुलीं प्रियाम् ।
हृतां महाकुलीनस्य तस्य लिप्सामहे वयम् ॥ ८८ ॥

त्रिंशत्तममहर्यातं मत्वा प्रत्यागमावधिम् ।
अकृतार्था विषीदन्तः परलोकमुपास्महे ॥ ८९ ॥

म्रियामहे न गच्छामः कौशल्यायनिवल्लभाम् ।
उपलम्भ्यामपश्यन्तः कौमारीं पततां वर ! ॥ ९० ॥

[Now Miscellaneous Forms]

86. "You lament yourself, carrying on conversation about Rāma, and praise respectfully, our co-uterine brother, Jaṭāyu."

87. To the bird whose speech was the dispeller of fear, the monkeys replied : "We are the messengers of king Rāma whose arrows are the mowers of enemies.

88. "We wish to recover that high born man's beloved, best of family, born in a great family, (but) who has been kidnapped by one born in a despicable family.

89. "Realising that the thirtieth day, the time fixed for (our) return, has gone by and feeling distressed, we, whose objective has not been fulfilled, abide fasting for the other world (death).

90. "Oh best of birds, we who have not apprehended the laudable wife of one who had not married before, dear to the son of Kausalyā (Rāma), shall not go back, (but starve and) die.

(अथ विड्दतिशेषाधिकारः)

जगाद वानरान् पक्षी नाध्यगीढ्वं ध्रुवं स्मृतिम् ।
यूयं संकुटितुं यस्मात् कालेऽस्मिन्नध्यवस्यथ ॥ ९१ ॥

नाऽयमुद्विजितुं कालः स्वामिकार्याद् भवादृशाम् ।
हृतभार्ये च्युते राज्याद् रामे पर्युत्सुके भृशम् ॥ ९२ ॥

यत्नं प्रोर्णवितुं तूर्णं दिशं कुरुत दक्षिणाम् ।
प्रोर्णुवत्रीं दिवस्तत्र पुरीं द्रक्ष्यथ काञ्चनीम् ॥ ९३ ॥

लङ्कां नाम्ना गिरेर्मूर्ध्नि राक्षसेन्द्रेण पालिताम् ।
निर्जित्य शक्रमानीता ददृशुर्यां सुरस्त्रियः ॥ ९४ ॥

बभूव याऽऽधिशैलेन्द्रं मृदित्वेवेन्द्रगोचरम् ।
कुषित्वा जगतां सारं सैका शङ्के कृता भुवि ॥ ९५ ॥

[Now kit and ṅit forms, i.e. with 'i']

91. The bird spoke to the monkeys, "You have certainly not studied the smṛtis, for you resolve to get destroyed at this time.

92. "Fallen from the kingdom, Rāma, whose wife has been kidnapped, who is excessively pining for Sītā, —this is not the time for the like of you to shrink from the duty to the lord.

93. "Quickly make efforts to explore the southern direction. Therein you will perceive a golden city that tends to cover the sky ;

94. —"Laṅkā by name, protected by the lord of demons, in which the wives of gods were brought after defeating Indra ;

95. —"which (originally) stood on the top of the mighty mountain (Sumeru), having pounded (surpassed) the kingdom (of heaven) under Indra. I presume that it is the only city constructed on the earth by extracting the essence of the world.

अमृडित्वा सहस्राक्षं क्लिशित्वा कौशलैर्निजैः ।
उदित्वाऽऽलं चिरं यत्नात् सैका धात्रा विनिर्मिता ॥ ९६ ॥

मुषित्वा धनदं पापो यां गृहीत्वाऽऽवसद् द्विषन् ।
तां रुदित्वेव शक्रेण यात लङ्कामुपेक्षिताम् ॥ ९७ ॥

विदित्वा शक्तिमात्मीयां रावणं विजिघृक्षवः ।
उक्तं पिपृच्छिषूणां वो मा स्म भूत सुषुप्सवः ॥ ९८ ॥

नाऽविविदिषुमभ्येति सम्पद् रुरुदिषुं नरम् ।
किं मुमुषिषुवद् यात द्विषो नाऽपचिकीर्षया ॥ ९९ ॥

बुभुत्सवो द्रुतं सीतां भुत्सीध्वं प्रब्रवीमि वः ।
मा च भुद्ध्वं मृषोक्तं नः कृषीढ्वं स्वामिने हितम् ॥ १०० ॥

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96. "That is the only city built by the Creator with great efforts, by his own skills, after having made Indra unhappy, toiling hard and then saying 'enough'.

97. "Go to that Lankā, where, having seized it after robbing Kubera, the hateful sinner, Rāvaṇa, has stayed put and which has been, as it were, abandoned by Indra after having cried (over it).

98. "I have told you who were desirous of asking. (Now) recognizing your own capacity, Oh (monkeys) who are desirous of fighting Rāvaṇa, do not be intent on sleeping (inattentive or idle).

99. "Riches do not approach a man not desirous of learning and intent (only) on weeping. Why do you not go, desirous of robbing (him) and with a will to wrong (punish) the enemy ?

100. "Desirous of apprehending Sītā, do find her out quickly, I tell you. Do not regard ours as a false statement. Achieve the welfare of your lord.

समगध्वं पुरः शत्रोर्मोदयध्वं रघूत्तमम् ।
नोपायध्वं भयं सीतां नोपायंस्त दशाननः" ॥ १०१ ॥

ततः प्रास्थिषताऽद्रीन्द्रं महेन्द्रं वानरा द्रुतम् ।
सर्वे किलकिलायन्तो धैर्यं चाऽऽधिषताऽधिकम् ॥ १०२ ॥

निकुञ्जे तस्य वर्तित्वा रम्ये प्रक्ष्वेदिताः परम् ।
मणिरत्नाधिशयितं प्रत्युदैक्षन्त तोयधिम् ॥ १०३ ॥

अमर्षितमिव घ्नन्तं तटाद्रीन् सलिलोर्मिभिः ।
श्रिया समग्रं द्युतितं मदेनेव प्रलोठितम् ॥ १०४ ॥

पूतं शीतैर्नभस्वद्भिर्ग्रन्थित्वेव स्थितं रुचः ।
गुम्फित्वेव निरस्यन्तं तरङ्गान् सर्वतो मुहुः ॥ १०५ ॥

वञ्चित्वाऽप्यम्बरं दूरं स्वस्मिंस्तिष्ठन्तमात्मनि ।
तृषित्वेवाऽनिशं स्वादु पिबन्तं सरितां पयः ॥ १०६ ॥

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101. "Assemble in front of your enemy ; delight the best of Raghus ; do not entertain fear ; hope, Rāvaṇa has not seduced Sītā."

102. Then chattering aloud, all the monkeys quickly set out for the greatest mountain, Mahendra, and instilled (into themselves) greater courage.

103. Having halted in its groves and making ample but soft noise, they saw (in front) the ocean, a repository of the best jewels ;

104. —hitting, as if intolerant, at the mountains on its shore, with its watery billows, embellished in toto by its magnificence and violently rolling through pride ;

105. —sanctified by cool breezes, standing as it were, after knitting together (all) splendours, and hurling everywhere ripples, after stringing them (together) ;

106. —staying within its own even after having assaulted the far off sky and drinking the sweet waters of the rivers, as if having felt thirsty ;

द्युतित्वा शशिना नक्तं रश्मिभिः परिवर्धितम् ।
मेरोर्जेतुमिवाऽऽभोगमुच्चैर्दिद्योतिषुं मुहुः ॥ १०७ ॥

विलोक्य सलिलोच्चयानधिसमुद्रमभ्रंलिहान्
भ्रमन्मकरभीषणं समधिगम्य चाऽधः पयः ।
गमागमसहं द्रुतं कपिवृषाः परिप्रैषयन्
गजेन्द्रगुरुविक्रमं तरुमृगोत्तमं मारुतिम् ॥ १०८ ॥

इति भट्टिकाव्ये सीतान्वेषणं नाम सप्तमः सर्गः ॥

(अधिकारकाण्डे द्वितीयः परिच्छेदः)

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107. —expanded on all sides by the moon, after having lighted it, intent on rising aloft as if for subduing the expanse of the Meru (mountain).

108. Having observed the lofty cloud-scraping billows above the ocean, and its waters, horrifying on account of the crocodiles, whirling below, the mighty monkeys quickly dispatched Māruti, the best of monkeys, capable of going and returning and possessed of great valour, like the lord of elephants.

Here ends canto VII named

THE SEARCH FOR SITĀ

(Part II of the Adhikāra-kāṇḍa)

अथ अष्टमः सर्गः

अगाधत ततो व्योम हनूमानुरुविग्रहः ।
अत्यशेरत तद्वेगं न सुपर्णार्कमारुताः ॥ १ ॥

अभायत यथाऽऽर्केण सुप्रातेन शरन्मुखे :
गम्यमानं न तेनाऽऽसीदगतं क्रामता पुरः ॥ २ ॥

वियति व्यत्यतन्वातां मूर्ती हरिपयोनिधी ।
व्यत्यैतां चोत्तमं मार्गमर्केन्द्रेन्दुनिषेवितम् ॥ ३ ॥

व्यतिजिग्ये समुद्रोऽपि न धैर्यं तस्य गच्छतः ।
व्यत्यगच्छन्न च गतं प्रचण्डोऽपि प्रभञ्जनः ॥ ४ ॥

NOW CANTO VIII

(Now Ātmanepada Group)

1. Then, Hanūman of massive frame, plunged into the sky ; neither Garuḍa, nor the sun, nor the wind (could) excel his speed.

2. He shone like the morning sun in the beginning of autumn. Not that the (path) being traversed by it (the sun) in front, was not covered by him (Hanūman) (while) travelling.

3. (Both) the monkey and the ocean extended each other's forms into the sky ; and each went by the excellent way of the other, the way that was followed by the sun, Indra and the moon.

4. Even the sea did not subdue his courage, as he traversed ; and even the violent stormy wind did not attain his speed.

व्यतिघ्नन्तीं व्यतिघ्नन् तां राक्षसीं पवनात्मजः ।
जघानाऽऽविश्य वदनं निर्यान् भित्त्वोदरं द्रुतम् ॥ ५ ॥

अन्योन्यं स्म व्यतियुतः शब्दान् शब्दैस्तु भीषणान् ।
उदन्वांश्चालिनोद्धूतो म्रियमाणा च राक्षसी ॥ ६ ॥

न्यविक्षत महाग्राहसंकुलं मकरालयम् ।
सैका बहूनां कुर्वाणा नक्राणां स्वाशितम्भवम् ॥ ७ ॥

कृतेनोपकृतं वायोः परिक्रीणानमुत्थितम् ।
पित्रा संरक्षितं शक्रात् स मैनाकाद्रिमैक्षत ॥ ८ ॥

खं पराजयमानोऽसावुच्चत्या पवनात्मजम् ।
जगादाऽद्रिर् "विजेषीष्ठा मयि विश्रम्य वैरिणम् ॥ ९ ॥

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5. Thinking of killing a demoness who was about to kill him, (Hanūmān), the son of god Wind, after having (first) entered her mouth, killed her by tearing her apart, on coming out of her, quickly.

6. The sea, thrown up by the wind and the dying demoness mutually mingled the horrifying noise of the one into the other's howl.

7. Providing an ample supply of food for the alligators (that infested the ocean), that single demoness entered (*i e.*, sank down) the (sea), the abode of crocodiles, infested by huge sharks.

8. He then saw, risen up, the Maināka mountain (who had been) protected by his father (*viz.*, Wind), from Indra (and) who (therefore) wanted to repay the obligation to the Wind by means of a counter-favour.

9. Vanquishing the sky by (his) great height, he (Maināka), said to the son of Wind, "Having rested on me, conquer the enemy.

फलान्यादत्स्व चित्राणि परिक्रीडस्व सानुषु ।
साध्वनुक्रीडमानानि पश्य वृन्दानि पक्षिणाम् ॥ १० ॥

क्षणं भद्राऽवतिष्ठस्व ततः प्रस्थास्यसे पुनः ।
न तत् संस्थास्यते कार्यं दक्षेणोरीकृतं त्वया ॥ ११ ॥

त्वयि नस्तिष्ठते प्रीतिस्तुभ्यं तिष्ठामहे वयम् ।
उत्तिष्ठमानं मित्रार्थे कस्त्वां न बहु मन्यते ॥ १२ ॥

ये सूर्यमुपतिष्ठन्ते मन्त्रैः सन्ध्यात्रयं द्विजाः ।
रक्षोभिस्तापितास्तेऽपि सिद्धिं ध्यायन्ति तेऽधुना ॥ १३ ॥

अव्यग्रमुपतिष्ठस्व वीर ! वायोरहं सुहृत् ।
रविर्वितपतेऽत्यर्थमाश्वस्य मयि गम्यताम् ॥ १४ ॥

तीव्रमुत्तपमानोऽयमशक्यः सोढुमातपः ।
आघ्नान इव सन्दीप्तैरलातैः सर्वतो मुहुः ॥ १५ ॥

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10. "Accept various fruits, sport on (my) crests, (and) observe the flocks of birds sporting merrily.

11. "Dear friend, halt here for a moment ; you will set out again thereafter. The task that is undertaken by you (who are) competent, will not be delayed (or set aside).

12. "Our love abides by you ; we declare to you (our intention). Who does not regard highly you (who are) striving for the sake of (your) friend ?

13. "(Being) tormented by the demons, the brahmins who propitiate with incantations the sun at the three (morning, mid-day and evening) prayers, now crave for your success.

14. "Oh warrior, stay with us without agitation ; I am a friend of the Wind ; the sun is excessively scorching ; you may proceed after having rested on me.

15. "This sunshine, scorching severely, is impossible to be borne, as if (it were) striking repeatedly all around with blazing fire-brands.

संभृणुष्व कपे ! मत्कैः संगच्छस्व वनैः शुभैः ।
समारन्त ममाऽभीष्टाः सङ्कल्पास्त्वय्युपागते ॥ १६ ॥

के न संविद्रते वायोर्मैनाकाद्रिर्यथा सखा ।
यत्नादुपाह्वये प्रीतः संह्वयस्व विवक्षितम्" ॥ १७ ॥

द्यामिवाह्वयमानं तमवोचद् भूधरं कपिः ।
उपकुर्वन्तमत्यर्थं प्रकुर्वाणोऽनुजीविवत् ॥ १८ ॥

"कुलभार्यां प्रकुर्वाणमहं द्रष्टुं दशाननम् ।
यामि त्वरावान् शैलेन्द्र ! मा कस्यचिदुपस्कृथाः ॥ १९ ॥

योऽपचक्रे वनात् सीतामधिचक्रे न यं हरिः ।
विकुर्वाणः स्वरानद्य बलं तस्य निहन्म्यहम् ॥ २० ॥

विकुर्वे नगरे तस्य पापस्याऽद्य रघुद्विषः ।
विनेष्ये वा प्रियान् प्राणानुदानेष्येऽथवा यशः ॥ २१ ॥

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16. "Please listen, Oh monkey ; visit the beautiful forests of mine, you having arrived (and) my coveted intentions have come by (as it were) !

17. "Who does not know that the Wind is the friend of Maināka mountain ? Delighted, I invite you with effort. Speak out, you who (seems to have) desired to say (something)."

18. Waiting upon it like a dependant, the monkey spoke to the extremely obliging mountain that was, as if, challenging the sky (through its lofty height).

19. "Oh Lord of Mountains, I am going post-haste to meet Rāvaṇa (who is) about to outrage (another's) wife of a noble family. (So) please do not overdo anything.

20. "Producing divers sounds, I (shall) destroy the might of (Rāvaṇa) who overpowered Sītā in the forest (and) whom Indra could not withstand.

21. "I shall play havoc in the capital of that enemy

विनेष्ये क्रोधमथवा क्रममाणोऽरिसंसदि'' ।
इत्युक्त्वा खे पराक्रस्त तूर्णं सूनुर्नभस्वतः ॥ २२ ॥

परीक्षितुमुपाक्रंस्त राक्षसी तस्य विक्रमम् ।
दिवमाक्रममाणेव केतुतारा भयप्रदा ॥ २३ ॥

जले विक्रममाणाया हनूमान् शतयोजनम् ।
आस्यं प्रविश्य निरयादणूभूयाऽप्रचेतितः ॥ २४ ॥

द्रष्टुं प्रक्रममाणोऽसौ सीतामम्भोनिधेस्तटम् ।
उपाक्रंस्ताऽऽकुलं घोरैः क्रममाणैर्निशाचरैः ॥ २५ ॥

आत्मानमपजानानः शशमात्रोऽनयद् दिनम् ।
ज्ञास्ये रात्राविति प्राज्ञः प्रत्यज्ञास्त क्रियापटुः ॥ २६ ॥

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of Rāma ; I shall either give up my dear life or raise high (my) reputation.

22. "Or, entering unobstructed into the enemy's court, I shall give vent to my wrath." Having spoken thus, the son of (god) Wind speedily leapt into the sky.

23. Like a terrific comet assaulting the sky, a demoness rushed at him (as if) to test his valour.

24. Having entered the hundred *yojanas*-wide mouth of hers who was walking forcefully in the water, Hanūman, assuming an atomic form came out unnoticed.

25. Starting to find out Sītā, he walked towards the seashore that was infested by terrible demons who were roaming about.

26. Concealing himself, (by reducing himself to) the size of a rabbit, he passed the day. The intelligent one, expert in (his) tasks, promised himself thus, 'I shall apprehend her during the night'.

संजानानान् परिहरन् रावणानुचरान् बहून् ।
लङ्कां समाविशद् रात्रौ वदमानोऽरिदुर्गमाम् ॥ २७ ॥

कंचिन्नोपावदिष्टाऽसौ केनचिद् व्यवदिष्ट न ।
शृण्वन् संप्रवदमानाद् रावणस्य गुणान् जनात् ॥ २८ ॥

जल्पितोत्क्रुष्टसंगीतप्रनृत्तस्मितवल्गितैः ।
घोषस्यान्ववदिष्टेव लङ्का पूतक्रतोः पुरः ॥ २९ ॥

ऐद् विप्रवदमानैस्तां संयुक्तां ब्रह्मराक्षसैः ।
तथाऽवगिरमाणैश्च पिशाचैर्मांसशोणितम् ॥ ३० ॥

यथास्वं संगिरन्ते स्म गोष्ठीषु स्वामिनो गुणान् ।
पानशौण्डाः पथः क्षीबा वृन्दैरुच्चरन्त च ॥ ३१ ॥

यानैः समचरन्ताऽन्ये कुञ्जराश्वरथादिभिः ।
संप्रायच्छन्त बन्दीभिरन्ये पुष्पफलं शुभम् ॥ ३२ ॥

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27. Avoiding the numerous attendants who were watching, he, an expert in talking, entered Laṅkā at night.

28. Listening to the people who were proclaiming, all at once, the virtues of Rāvaṇa, he neither conversed with anyone nor was he addressed by anyone.

29. By means of conversations, challenges, songs, dances, laughter and braggings, Laṅkā echoed, as it were, the capital city of Indra.

30. He went to that city possessed of ghosts of brahmins wrangling diversely with contrary (philosophical) views, as also by goblins (voraciously) gulping flesh and blood.

31. They pronounced in assemblies the qualities of the master, as though (they were) their own and, addicted to drinking and being intoxicated, they crossed the roads and moved away.

32. Others moved about by means of conveyances like

कोपात् काश्चित् प्रियैः प्रत्तमुपायंसत नाऽऽसवम् ।
प्रेम जिज्ञासमानाभ्यस्ताभ्योऽऽशप्सत कामिनः ॥ ३३ ॥

प्रादिदृक्षत नो नृत्यं नाऽशुश्रूषत गायनात् ।
रामं सुस्मूर्षमाणोऽसौ कपिर्विरहदुःखितम् ॥ ३४ ॥

अनुजिज्ञासतेवाऽथ लङ्कादर्शनमिन्दुना ।
तमोऽपहविमुक्तांशु पूर्वस्यां दिश्युदैयत ॥ ३५ ॥

आशुश्रूषन् स मैथिल्या वार्तां हर्म्येषु रक्षसाम् ।
शीयमानान्धकारेषु समचारीदशङ्कितः ॥ ३६ ॥

शतसाहस्रमारक्षं मध्यगं रक्षसां कपिः ।
ददर्श यं कृतान्तोऽपि म्रियेताऽऽसाद्य भीषणम् ॥ ३७ ॥

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elephants, horses, chariots and others ; some others offered lovely flowers and fruits to captive women.

33. On account of anger, some women did not accept the wine offered by (their) lovers. Uxorious lovers were cursed by those (women) who were curious to know (test) their love.

34. Intent upon remembering Rāma who was grieved by separation, that monkey neither wished to see the dance nor intended to listen to the singers.

35. Now, the moon, as if desirous of permitting the inspection (sight) of Laṅkā, made an appearance in the eastern direction, so as to scatter its darkness-dispelling rays (everywhere).

36. Desirous to hear an account of Sītā, he moved about undaunted in the demons' palaces wherefrom darkness was vanishing.

37. The monkey saw a hundred-thousand (strong) guards-unit, situated at the centre, on confronting which even Yama would have died.

अध्यासिसिषमाणेऽथ वियन्मध्यं निशाकरे ।
कासाञ्चक्रे पुरी सौधैरतीवोद्भासिभिः सितैः ॥ ३८ ॥

इन्दुं चषकसंक्रान्तमुपायुङ्क्त यथाऽऽमृतम् ।
प्रयुञ्जानः प्रिया वाचः समाजानुरतो जनः ॥ ३९ ॥

संक्ष्णुवान इवोत्कण्ठामुपाभुङ्क्त सुरामलम् ।
ज्योत्स्नायां विगलन्मानस्तरुणो रक्षसां गणः ॥ ४० ॥

मध्वपाययत स्वच्छं सोत्पलं दयितान्तिके ।
आत्मानं सुरताभोगविश्रम्भोत्पादनं मुहुः ॥ ४१ ॥

अभीषयन्त ये शक्रं राक्षसा रणपण्डिताः ।
अविस्मापयमानस्तान् कपिराटीद् गृहाद् गृहम् ॥ ४२ ॥

सीतां दिदृक्षुः प्रच्छन्नः सोऽगर्धयत राक्षसान् ।
अवञ्चयत मायाश्च स्वमायाभिर्नरद्विषाम् ॥ ४३ ॥

38. Now, on account of the moon being about to occupy the centre of the sky, the white and extremely radiant (whitewashed) palaces of the city began to shine (brightly).

39. Employing affable words, the people, fully engrossed in the drinking parties, enjoyed, like nectar, the moon that was reflected in the goblets.

40. As though sharpening their longing, youthful groups of demons whose pride was slipping away, consumed enough (ample) wine in the moonlight.

41. Mixed with blue lotuses, the clear wine, a producer of confidence for fuller sexual intercourse, caused itself to be drunk by the side of the loving persons.

42. Without causing dismay to the demons who, being expert in fighting, had frightened Indra, the monkey wandered from house to house.

43. Desirous of seeing Sītā he, confounded, incognito, the demons and rebutted the magical tricks of the cannibals by means of his own magical devices.

अपलापयमानस्य शत्रूंस्तस्याऽभवन् मति: ।
"मिथ्या कारयते चारैर्घोषणां राक्षसाधिप:" ॥ ४४ ॥

गूहमान: स्वमाहात्म्यमटित्वा मन्त्रिसंसद: ।
नृभ्योऽपवदमानस्य रावणस्य गृहं ययौ ॥ ४५ ॥

दिशो द्योतयमानाभिर्दिव्यनारीभिराकुलम् ।
श्रियमायच्छमानाभिर् उत्तमाभिरनुत्तमाम् ॥ ४६ ॥

नित्यमुद्यच्छमानाभि: स्मरसम्भोगकर्मसु ।
जानानाभिरलं लीलाकिलकिंचितविभ्रमान् ॥ ४७ ॥

स्वं कर्म कारयन्नास्ते निश्चिन्तो या झषध्वज: ।
स्वाऽर्थं कारयमाणाभिर्यूनो मदविमोहितान् ॥ ४८ ॥

कान्तिं स्वां वहमानाभिर्यजन्तीभि: स्वविग्रहान् ।
नेत्रैरिव पिबन्तीभि: पश्यतां चित्तसंहती: ॥ ४९ ॥

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44. To him who was outwitting (his) enemies, the thought occurred—'The king of demons renders the proclamation by the spies to be untrue'.

45. Concealing his greatness and after roaming over the residences of the ministers, he went to the house of Rāvaṇa who was reviling men ;

46. —(the house) crowded by excellent divine damsels that illuminated the (ten) quarters and bore unparallelled beauty ;

47. —(the damsels) who were always enthusiastic in acts of sexual enjoyment, and who were amply conversant with (lovers' actions like) *līlā*, *kilakiñcita* and *vibhrama* ;

48. —(the damsels) by making whom accomplish his task, Cupid rests carefree and who make young men, seduced by intoxication, fulfil their own purpose (of sex-enjoyment) ;

49. —(the damsels) who bore their own lustre, offered

ता हनूमान् पराकुर्वन्नगमत् पुष्पकं प्रति ।
विमानं मन्दरस्याद्रेरनुकुर्वदिव श्रियम् ॥ ५० ॥

तस्मिन् कैलाससंकाशं शिरःशृङ्गं भुजद्रुमम् ।
अभिक्षिपन्तमैक्षिष्ट रावणं पर्वतश्रियम् ॥ ५१ ॥

प्रवहन्तं सदामोदं सुप्तं परिजनान्वितम् ।
मघोने परिमृष्यन्तमारभन्तं परं स्मरे ॥ ५२ ॥

व्यरमत् प्रधनाद् यस्मात् परित्रस्तः सहस्रदृक् ।
क्षणं पर्यरमत् तस्य दर्शनान्मारुतात्मजः ॥ ५३ ॥

उपारंसीच्च संपश्यन् वानरस्तं चिकीर्षितात् ।
रम्यं मेरुमिवाऽऽधूतकाननं श्वसनोर्मिभिः ॥ ५४ ॥

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their bodies which was drunk, as it were, with their eyes, by the hosts of the minds of onlookers.

50. Ignoring them, Hanūmān went to the arial vehicle Puṣpaka which imitated, as it were, the grandeur of the Mandara mountain.

51. Therein he saw Rāvaṇa, resembling the Kailāsa mountain with his peak-like head and (twenty) arms resembling trees, (and) humiliating the glory of the mountains ;

52. —Rāvaṇa, asleep, ever bearing perfume, waited upon by servants, enviable (even) to Indra and highly addicted to sex.

53. Māruti was, for a moment, delighted at the sight of (Rāvaṇa), excessively frightened of whom Indra desisted from fighting.

54. And, seeing him, as attractive as Meru with the waves of his breaths (flow of breezes) and moving faces (shaken forests), the monkey halted (for a moment) from his intention (of searching for Sītā).

दृष्ट्वा दयितया साकं रहीभूतं दशाननम् ।
नाऽत्र सीतेत्युपारंस्त दुर्मना वायुसम्भवः ॥ ५५ ॥

ततः प्राकारमारोहत् क्षपाटानविबोधयन् ।
नाऽयोधयत् समर्थोऽपि सीतादर्शनलालसः ॥ ५६ ॥

अध्यासीद् "राघवस्याऽहं नाशयेयं कथं शुचम् ।
वैदेह्या जनयेयं वा कथमानन्दमुत्तमम् ॥ ५७ ॥

दृष्ट्वा राघवकान्तां तां द्रावयिष्यामि राक्षसान् ।
तस्या हि दर्शनात् पूर्वं विक्रमः कार्यनाशकृत्" ॥ ५८ ॥

चिन्तयन्नित्थमुत्तुङ्गैः प्रावयन्तीं दिवं वनैः ।
अशोकवनिकामारादपश्यत् स्तबकाचिताम् ॥ ५९ ॥

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55. Having seen Rāvaṇa, who had retired in privacy with his beloved, the son of Vāyu whose mind was grieved that 'Sita is not here' went out.

56. Then, without disturbing the (sleeping) demons, he ascended the rampart, and did not entice them to fight though he was strong enough to do so, since he was anxious for a glimpse of Sītā.

57. He pondered, "How may I annihilate the grief of Rāma ? Or, how shall I generate the best joy in Sītā ?

58. "After having seen the beloved (wife) of Rāma, I shall cause the demons to flee. But any strong action before seeing her would be destructive of the (intended) purpose."

59. (While) thinking thus, he perceived nearby an Aśoka grove filling the heaven with (its) lofty gardens studded with bunches of flowers.

तां प्राविशत् कपिस्त्यास्तरूनचलयन् शनैः ।
अत्रासयन् वनशयान् सुप्तान् शाखासु पक्षिणः ॥ ६० ॥

आद्वायुः शनैर्यस्यां लतां नर्तयमानवत् ।
नाऽऽयासयन्त सन्त्रस्ता ऋतवोऽन्योन्यसम्पदः ॥ ६१ ॥

ज्योत्स्नामृतं शशी यस्यां वापीर्विकसितोत्पलाः ।
अपाययत संपूर्णः सदा दशमुखाज्ञया ॥ ६२ ॥

प्राशमयन्त पुष्पेषुं यस्यां बन्द्यः समाहृताः ।
परिमोह्यमाणाभी राक्षसीभिः समावृताः ॥ ६३ ॥

यस्यां वासयते सीतां केवलं स्म रिपुः स्मरात् ।
न त्वरोचयताऽऽत्मानं चतुरो वृद्धिमानपि ॥ ६४ ॥

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60. Neither disturbing the trees, nor frightening the forest-dwelling birds asleep on the branches, the mighty monkey softly entered it (the grove) ;

61. —(the grove) wherein the wind blew genty, as if causing the creepers to dance, and wherein the frightened seasons did not disturb the luxuriance of one another ;

62. —(the grove) wherein, the moon always (remaining) full at the command of Rāvaṇa, supplied the drink of nectar of moonlight to the water brooks in which the blue lotuses bloomed ;

63. —the (grove) wherein the ladies kidnapped (by Rāvaṇa) sat surrounded by demonesses (who) enticed (them) thoroughly, and were caused to pacify Cupid (Rāvaṇa's sex) ;

64. —(the grove) wherein, through (the influence of) Cupid, Rāvaṇa merely lodged Sītā but had not endeared himself (to her), in spite of his being clever and prosperous.

मन्वायमानगमनो हरितायत्तरूं कपि: ।
द्रुमै: शकशकायद्भिर्मारुतेनाऽऽट सर्वत: ॥ ६५ ॥

अस्यन्दन्निन्दुमणयो व्यरुचन् कुमुदाकरा: ।
अलोठिषत वातेन प्रकीर्णा: स्तबकोच्चया: ॥ ६६ ॥

सीतान्तिके विवृत्सन्तं वर्त्स्यत्सिद्धि प्लवङ्गमम् ।
पतत्त्रिण: शुभा मन्द्रमानुवानास्त्वजिह्लदन् ॥ ६७ ॥

वर्तिष्यमाणमात्मानं सीता पत्युरिवाऽन्तिके ।
उदपश्यत् तदा तथ्यैर्निमित्तैरिष्टदर्शनै: ॥ ६८ ॥

"निरवर्त्स्यन्न न चेद् वार्ता सीताया वितथैव न: ।
अकल्प्स्यदुद्यति: सर्वा" हनूमानित्यचिन्तयत् ॥ ६९ ॥

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65. The monkey whose gait was slowing down, wandered all over (the grove) full of ever-green trees, the trees hissing on account of the wind.

66. Moon-stones oozed, beds of moon-lotuses appeared bright and collections of flower-clusters rolled about, being dispersed by the wind.

67. Chirping in a deep voice, auspicious birds delighted the monkey who was wishing to stay near Sītā and whose success was imminent.

68. At that time, on account of omens signifying (the fulfilment) of (her) desired (objective), Sītā foresaw, as it were, herself (as) destined to be by the side of (her) husband.

69. Hanūmān pondered thus, 'If the news about Sītā be not forthcoming, our effort would certainly (prove) futile',

(अथ कारकाधिकारः)

वृक्षाद् वृक्षं परिक्रामन् रावणाद् बिभ्यतीं भृशम् ।
शत्रोस्त्राणमपश्यन्तीमदृश्यो जनकात्मजाम् ॥ ७० ॥

तां पराजयमानां स प्रीते रक्ष्यां दशाननात् ।
अन्तर्दधानां रक्षोभ्यो मलिनां म्लानमूर्धजाम् ॥ ७१ ॥

रामादधीतसन्देशो वायोर्जातश्च्युतस्मिताम् ।
प्रभवन्तीमिवादित्यादपश्यत् कपिकुञ्जरः ॥ ७२ ॥

(अथ सम्प्रदानकारकभेदाः)

रोचमानः कुदृष्टिभ्यो रक्षोभ्यः प्रत्तवान् श्रियम् ।
श्लाघमानः परस्त्रीभ्यस्तत्राऽऽगाद् राक्षसाऽधिपः ॥ ७३ ॥

अशप्त निह्नुवानोऽसौ सीतायै स्मरमोहितः ।
धारयन्निव चैतस्यै वसूनि प्रत्यपद्यत ॥ ७४ ॥

(**Now the group of Case-endings or Syntax**)

70. Jumping from tree to tree, (he saw) (Sītā), the daughter of Janaka, feeling excessively frightened of Rāvaṇa and not seeing any rescue from the enemy ;

71. —(Sītā), full of dirt, and having faded hair, adverse to the love of and fit to be protected from Rāvaṇa, concealing herself from the demons.

72. The mighty monkey who was born of the Wind God and had received (his) message from Rāma perceived (Sītā) with her smiles gone, but still radiant as if she was born from the sun.

(**Now varieties of the Dative**)

73. (Then) there came the lord of demons, attractive to the evil-eyed, bestower of ample wealth upon the demons (and) being praised by the wives of others.

74. Concealing (his motive), he, beguiled by Cupid, swore to Sītā and promised her ample riches, as if indebted to her.

तस्यै स्पृहयमाणोऽसौ बहु प्रियमभाषत ।
सानुनीतिश्च सीतायै नाऽक्रुध्यन्नाप्यसूयत ॥ ७५ ॥

"संक्रुध्यसि मृषा किं त्वं दिदृक्षुं मां मृगेक्षणे ।
ईक्षितव्यं परस्त्रीभ्य: स्वधर्मो रक्षसामयम् ॥ ७६ ॥

शृण्वद्भ्यः प्रतिशृण्वन्ति मध्यमा भीरु ! नोत्तमाः ।
गृणद्भ्योऽनुगृणन्त्यन्येऽकृतार्था नैव मद्विधा: ॥ ७७ ॥

इच्छ स्नेहेन दीव्यन्ती विषयान् भुवनेश्वरम् ।
संभोगाय परिक्रीत: कर्तास्मि तव नाऽप्रियम् ॥ ७८ ॥

आस्स्व साकं मया सौधे माऽऽधिष्ठा निर्जनं वनम् ।
माऽऽधिवात्सीर्भुवं शय्यामधिशेष्व स्मरोत्सुका ॥ ७९ ॥

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75. Longing for her, he spoke many a sweet word, full of entreaty ; he neither got angry nor grudged her either.

76. (He said), "Oh deer-eyed one, why do you get enraged in vain, with me (who am) desirous of seeing (you) ? It is the inborn character of demons that they ogle at others' wives.

77. "Oh timid one, (only), the mediocre promise (obedience) to the versatile (Vedic scholars), not the best ones like me ; (only) those that have not achieved their objective encourage the eulogisers, not others like me.

78. "Sporting with the objects of sense, desire for the lord of the worlds through love ; though I have bought you for sexual enjoyment, I shall do nothing disagreeable to you.

79. "Abide with me in a palace ; do not reside in a manless (uninhabited) forest ; do not squat on the ground ; eager for sexual enjoyment, lie down on a couch.

अभिन्यविक्षथास्त्वं मे यथैवाऽव्याहता मन: ।
तवाऽप्यध्यावसन्तं मां मा रौत्सीर् हृदयं तथा ॥ ८० ॥

माऽवमंस्था नमस्यन्तमकार्यज्ञे ! जगत्पतिम् ।
संदृष्टे मयि काकुत्स्थमधन्यं कामयेत का ? ॥ ८१ ॥

य: पयो दोग्धि पाषाणं स रामाद् भूतिमाप्नुयात् ।
रावणं गमय प्रीतिं बोधयन्तं हिताहितम् ॥ ८२ ॥

प्रीतोऽहं भोजयिष्यामि भवतीं भुवनत्रयम् ।
किं विलापयसेऽत्यर्थं पार्श्वे शायय रावणम् ॥ ८३ ॥

आज्ञां कारय रक्षोभिर्मा प्रियाण्युपहारय ।
क: शक्रेण कृतं नेच्छेवधिमूर्धानमञ्जलिम्" ॥ ८४ ॥

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80. "In the same manner as you have settled yourself down in my mind, uninterrupted, so also do not prevent me (from) staying in your heart.

81. "Oh you, ignorant of what should be done, do not disregard the lord of the world making obeisance. Having seen me, who will long for the cursed descendant of Kākutstha ?

82. "(Only) he who squeezes out milk from a stone may acquire prosperity from Rāma. Make Rāvaṇa who is teaching you your good and bad, attain delight.

83. "Pleased, I shall have you enjoy (all) the three worlds. Why do you make Rāvaṇa bewail (or speak) in diverse ways ? (Do) get me to sleep by your side.

84. "Get (your) orders executed by the demons. Make me fetch (you) delightful (things). Who would not desire for the (obeisance) made by Indra with his hands folded over his head."

(अथ कर्मप्रवचनीयाधिकारः)

वचनं रक्षसां पत्युरनु क्रुद्धा पतिप्रिया ।
पापानुवसितं सीता रावणं प्राब्रवीद् वचः ॥ ८५ ॥

"न भवाननु रामं चेदुप शूरेषु वा ततः ।
अपवाह्य च्छलाद् वीरौ किमर्थं मामिहाऽऽहरः ? ॥ ८६ ॥

उपशूरं न ते वृत्तं कथं रात्रिञ्चराधम ।
यत् सम्प्रत्यपलोकेभ्यो लङ्कायां वसतिर्भयात् ॥ ८७ ॥

आ रामदर्शनात् पाप ! विद्योतस्व स्त्रियः प्रति ।
सद्वृत्तानन्नु दुर्वृत्तः परस्त्रीं जातमन्मथः ॥ ८८ ॥

अभि द्योतिष्यते रामो भवन्तमचिरादिह ।
उद्गूर्णबाणः संग्रामे यो नारायणतः प्रति ॥ ८९ ॥

(Now, Case-relations of Prepositions, Karmapravacanīya)

85. Enraged at the speech of the lord of the demons, Sītā to whom her husband was dear, addressed to Rāvaṇa, who abided by sin, (these) words.

86. "If your honour were not inferior to Rāma but were supermost among the brave, why did you kidnap me here after leading away the two warriors by a ruse ?

87. "How, Oh lowliest of the demons, (would) your behaviour not be (regarded as) inferior to that of a warrior, in as much as, now, (you have your) residence in Laṅkā through fear, away from the people ?

88. "Ah ! sinner, ill-behaving towards the well-behaved, and sullied by lusciviousness for another's wife, you (may) glitter in front of women, (only) till (you) get a glimpse of Rāma.

89. "Before long, would shine brilliantly here, around you, Rāma, who, with his arrow fitted (on the low), is a second Viṣṇu in battle.

कुतोऽधियास्यसि क्रूर ! निहतस्तेन पत्रिभिः ।
न सूक्तं भवताऽऽत्युग्रमतिरामं मदोद्धत ! ॥ ९० ॥

परिशेषं न नामाऽपि स्थापयिष्यति ते विभुः ।
अपि स्थाणुं जयेद् रामो भवतो ग्रहणं कियत् ॥ ९१ ॥

अपि स्तुह्यपिसेधाऽस्मांस्तथ्यमुक्तं नराशन ! ।
अपि सिञ्चेः कृशानौ त्वं दर्पं मय्यपि योऽभिकः ॥ ९२ ॥

अधि रामे पराक्रान्तमधिकर्ता स ते क्षयम्" ।
इत्युक्त्वा मैथिली तूष्णीमासाञ्चक्रे दशाननम् ॥ ९३ ॥

(अथ विभक्त्यधिकारः)

ततः खड्गं समुद्यम्य रावणः क्रूरविग्रहः ।
वैदेहीमन्तरा क्रुद्धः क्षणमूचे विनिश्वसन् ॥ ९४ ॥

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90. "Struck by him with arrows, where would you flee, Oh cruel one ? Oh one puffed up with pride, the very hot (words) scorning Rāma were not spoken well by you.

91. "The omnipotent Rāma will not let even your name remain as a remnant. Rāma can vanquish even Śiva ; how (insignificant) then is your seizure (by him).

92. "Oh cannibal, you may as well praise or censure us ; the truth has been stated (by me). Lustful towards me, be you damned, to shed your heat (semen) in fire.

93. "Valour (abides) in Rāma as its lord ; he is sure to bring about your destruction." Having spoken thus to Rāvaṇa, Sītā sat silent.

(Now, Case terminations, Vibhakti)

94. Thereupon, having flourished his sword between Sītā (and himself), the enraged Rāvaṇa spoke, after having heaved sighs for a moment.

"चिरेणाऽनुगुणं प्रोक्ता प्रतिपत्तिपराङ्मुखी ।
न मासे प्रतिपत्तासे मां चेन्मर्ताऽसि मैथिलि !" ॥ ९५ ॥

प्रायुङ्क्त राक्षसीर्भीमा मन्दिराय प्रतिव्रजन् ।
"भयानि दत्त सीतायै सर्वा यूयं कृते मम" ॥ ९६ ॥

गते तस्मिन् समाजग्मुर्भयाय प्रति मैथिलीम् ।
राक्षस्यो रावणप्रीत्यै क्रूरं चोचुरलं मुहुः ॥ ९७ ॥

"रावणाय नमस्कुर्याः, स्यात् सीते ! स्वस्ति ते ध्रुवम् ।
अन्यथा प्रातराशाय कुर्याम त्वामलं वयम्" ॥ ९८ ॥

तृणाय मत्वा ताः सर्वा वदन्तीस्त्रिजटाऽऽवदत् ।
"आत्मानं हत दुर्वृत्ताः ! स्वमांसैः कुरुताऽशनम् ॥ ९९ ॥

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95. "Addressed in agreeable words for a long time (and yet) averse to compliance, you shall die, Oh Mithilā Princess, if you will not accept me within a month."

96. Returning to his palace, he ordered dreadful demonesses, "All of you give threats to Sītā for my sake."

97. (Rāvaṇa) having gone, the demonesses assembled around the Mithilā Princess and, towards (arousing) terror (in her), they repeatedly uttered cruel (words) in profusion, to the delight of Rāvaṇa.

98. "Oh Sītā, bow down to Rāvaṇa ; (then) welfare shall certainly be yours (for ever). Otherwise we shall make you suffice for (our) morning meal."

99. (One of the demonesses named) Trijaṭā, considering them who were speaking thus (as contemptible) as grass, said, "Misbehaved (wretches) ! kill yourselves. Make a meal with your own flesh.

अद्य सीता मया दृष्टा सूर्यं चन्द्रमसा सह।
स्वप्ने स्पृशन्ती मध्येन तनुः श्यामा सुलोचना" ॥ १०० ॥

तास्तया तर्जिताः सर्वा मुखैर्भीमा यथाऽऽगतम्।
ययुः सुषुप्सवस्तल्पं भीमैर्वचनकर्मभिः ॥ १०१ ॥

गतासु तासु मैथिल्या संजानानोऽनिलात्मजः।
आयातेन दशास्यस्य संस्थितोऽन्तर्हितश्चिरम् ॥ १०२ ॥

ऋणाद् बद्ध इवोन्मुक्तो वियोगेन ऋतुद्विषः।
हेतोर्बोधस्य मैथिल्याः प्रास्तावीद् रामसंकथाम् ॥ १०३ ॥

तं दृष्ट्वाऽऽचिन्तयत् सीता "हेतोः कस्यैष रावणः।
अवरुह्य तरोरारादेति वानरविग्रहः ॥ १०४ ॥

पूर्वस्मादन्यवद् भाति भावाद् दाशरथिं स्तुवन्।
ऋते कौर्यात् समायातो मां विश्वासयितुं नु किम् ? ॥ १०५ ॥

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100. "The charming-eyed, slender-waisted, young Sītā was seen by me today in a dream, touching the sun along with the moon."

101. Reprimanded by her, they all, terrific in (their) faces, went away, just as they had come, with ferocious words and deeds, to (their) bed, anxious to sleep.

102. They having departed, the Son of the Wind who had recognised Sīta (but) had, for long, stayed concealed on account of the arrival of Rāvaṇa,

103. —(feeling) by the absence of the enemy of sacrifices, as if he was (first) restricted and then released from debt, began (to repeat) the story of Rāma, towards acquainting Sītā (with his identity).

104. On seeing him, Sītā reflected, "For what purpose is this Rāvaṇa, having descended from the tree, approaching me in monkey form ?

105. 'Eulogising Rāma through devotion, he appears

इतरो रावणादेष राघवानुचरो यदि ।
सफलानि निमित्तानि प्राक् प्रभातात् ततो मम ॥ १०६ ॥

उत्तराहि वसन् रामः समुद्राद् रक्षसां पुरम् ।
अवैल्लवणतोयस्य स्थितां दक्षिणतः कथम् ॥ १०७ ॥

दण्डकान् दक्षिणेनाऽहं सरितोऽद्रीन् वनानि च ।
अभिक्रम्याऽम्बुधिं चैव पुंसामगममाहृता ॥ १०८ ॥

पृथङ् नभस्वतश्चण्डाद् वैनतेयेन वा विना ।
गन्तुमुत्सहते नेह कश्चित्, किमुत वानरः ?" ॥ १०९ ॥

इति चिन्तावतीं कृच्छ्रात् समासाद्य कपिद्विपः ।
मुक्तां स्तोकेन रक्षोभिः प्रोचे"ऽहं रामकिङ्करः ॥ ११० ॥

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different from (what he was) before. Has he possibly come without cruelty to inspire confidence in me ?

106. "If this one be other than Rāvaṇa, Rāma's servant, then the auspicious omens (experienced by) me before daybreak (are) fruitful.

107. "Residing to the north of the ocean, how did Rāma come to know about the city (that stands) south of the salt-watered (ocean) ?

108. "I have been kidnapped here, to the south of the Daṇḍaka forests, (to a place) inaccessible to men, after having crossed rivers, mountains, forests, and also the ocean.

109. "Excepting a violent gale or Garuḍa, none ventures to come hither. How, (can) a monkey (dare) then ?"

110. Having, with difficulty, reached her thus (engrossed) in thought (and) abandoned by the demons for a while, the mightiest of monkeys said, "I am a servant of Rāma.

विप्रकृष्टं महेन्द्रस्य ना दूरं विन्ध्यपर्वतात् ।
नाऽनभ्यासे समुद्रस्य तव माल्यवति प्रिय: ।। १११ ।।

असम्प्राप्ते दशग्रीवे प्रविष्टोऽहमिदं वनम् ।
तस्मिन् प्रतिगते द्रष्टुं त्वामुपाक्रंस्यचेतित: ।। ११२ ।।

तस्मिन् वदति रुष्टोऽपि नाऽकार्षं देवि ! विक्रमम् ।
अविनाशाय कार्यस्य विचिन्वान: परापरम् ।। ११३ ।।

वानरेषु कपि: स्वामी नरेष्वधिपते: सखा ।
जातो रामस्य सुग्रीवस्ततो दूतोऽहमागत: ।। ११४ ।।

ईश्वरस्य निशाटानां विलोक्य निखिलां पुरीम् ।
कुशलोऽन्वेषणस्याऽहमायुक्तो दूतकर्मणि ।। ११५ ।।

दर्शनीयतमा: पश्यन् स्त्रीषु दिव्यास्वपि स्त्रिय: ।
प्राप्तो व्यालतमान् व्यस्यन् भुजङ्गेभ्योऽपि राक्षसान् ।। ११६ ।।

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111. "At a great distance from the Mahendra (mountain), not far from the Vindhya mountain nor away from the sea, is your beloved (husband).

112. "I entered this forest (earlier) when Rāvaṇa had not arrived ; his having gone back, I have walked up to you unnoticed.

113. "While he was speaking (to you), Oh Queen, though provoked, I, pondering over the pros and cons for the safety of my mission, did not indulge in violence.

114. "The sovereign among monkeys, Sugrīva, has become a friend of the overlord among men, Rāma. From him, have I have come (as) a messenger.

115. "Having explored the whole capital of the Lord of the demons, I, skilled in searching and appointed to the task of a messenger,

116. —seeing ladies (who are) the loveliest among even the divine damsels and throwing off (killing) demons more cruel than even serpents, have come here.

भवत्यामुत्सुको रामः प्रसितः संगमेन ते।
मघासु कृतनिर्वापः पितृभ्यो मां व्यसर्जयत् ॥ ११७ ॥

अयं मैथिल्यभिज्ञानं काकुत्स्थस्याऽङ्गुलीयकः।
भवत्याः स्मरताऽत्यर्थमर्पितः सादरं मम ॥ ११८ ॥

रामस्य दयमानोऽसावध्येति तव लक्ष्मणः।
उपास्कृषातां राजेन्द्रावागमस्येह मा त्रसीः ॥ ११९ ॥

रावणस्येह रोक्ष्यन्ति कपयो भीमविक्रमाः।
धृत्या नाथस्व वैदेहि! मन्योरुज्जासयाऽऽत्मनः ॥ १२० ॥

राक्षसानां मयि गते रामः प्रणिहनिष्यति।
प्राणानामपणिष्टाऽयं रावणस्त्वामिहानयन् ॥ १२१ ॥

अदेवीद् बन्धुभोगानां प्रादेवीदात्मसम्पदम्।
शतकृत्वस्तवैकस्याः स्मरत्यह्नो रघूत्तमः ॥ १२२ ॥

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117. "Pining for your ladyship and eager for your union, Rāma who has offered oblations to the manes in the Māgha (constellation) has dispatched me.

118. "Oh Mithilā princess, this ring of the descendant of Kākutstha, was handed over to me with great regard by him who remembers you with excessive grief.

119. "That Lakṣmaṇa, sympathising with Rāma remembers you woefully. The two mighty princes have readied themselves to come here ; do not be afraid (any more).

120. "Monkeys of terrific prowess will destroy Rāvaṇa here ; Oh Videha Princess, wish well with (your) courage (and) kill your anguish.

121. "When I have returned, Rāma will totally annihiate the demons ; Rāvaṇa, bringing you here has staked his life-(breaths) ;

122. —(he has) staked the comforts (possessions) of his kinsmen and has bartered away his riches. The best of Raghus woefully remembers you alone, hundreds of times a day.

तवोपशायिका यावद् राक्षस्यश्चेतयन्ति न ।
प्रतिसन्दिश्यतां तावद् भर्तुः शार्ङ्गस्य मैथिलि !" ॥ १२३ ॥

पुरः प्रवेशमाश्चर्यं बुद्ध्वा शाखामृगेण सा ।
चूडामणिमभिज्ञानं ददौ रामस्य सम्मतम् ॥ १२४ ॥

रामस्य शयितं भुक्तं जल्पितं हसितं स्थितम् ।
प्रक्रान्तं च मुहुः पृष्ट्वा हनूमन्तं व्यसर्जयत् ॥ १२५ ॥

असौ दधदभिज्ञानं चिकीर्षुः कर्म दारुणम् ।
गामुकोऽप्यन्तिकं भर्तुर्मनसाऽऽचिन्तयत् क्षणम् ॥ १२६ ॥

कृत्वा कर्म यथाऽऽदिष्टं पूर्वकार्याऽविरोधि यः ।
करोत्यभ्यधिकं कृत्यं तमाहुर्दूतमुत्तमम् ॥ १२७ ॥

वैदेहीं दृष्टवान् कर्म कृत्वाऽऽन्यैरपि दुष्करम् ।
यशो यास्याम्युपादाता वार्तामाख्यायकः प्रभोः ॥ १२८ ॥

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123. "Before the demonesses sleeping near you (as guards), wake up, Oh Mithilā Princess, let a return message be given to (Rāma), the bearer of the bow (made of horn)."

124. Realising the entry by the monkey in the city to be a wonderful (feat), she gave as a token for cognition (her) crest jewel, prized by Rāma.

125. Having inquired repeatedly about the sleeping place, the eating place, the talking-subjects, the occasions of smiling, the dwelling place and the regions of walking about, of Rāma, she sent him (back).

126. Holding the ornament, desirous of doing a deed terrifying (to the demons), he, though anxious to go to his master, pondered for a moment.

127. "They call him the best envoy, who, after having executed the assigned mission, accomplishes an extra task, not contrary to (his) original assignment.

128. "I have found out the Videha Princess; I shall return (as) a reporter of the news (about Sītā) to my lord, after

राक्षसेन्द्रस्य संरक्ष्यं मया लव्यमिदं वनम्'' ।
इति संचिन्त्य सदृशं नन्दनस्याऽभनक् कपिः ।। १२९ ।।

''राघवाभ्यां शिवं, दूतस्तयोरहमिति ब्रुवन् ।
हितो भनज्मि रामस्य, कः किं ब्रूतेऽत्र राक्षसः'' ।। १३० ।।

विलुलितपुष्परेणुकपिशं प्रशान्तकलिकापलाशकुसुमं
कुसुमनिपातविचित्रवसुधं सशब्दनिपतद्द्रुमोत्कशकुनम् ।
शकुननिनादनादिककुब् विलोलविपलायमानहरिणं
हरिणविलोचनाधिवसतिं बभञ्ज पवनात्मजो रिपुवनम् ।। १३१ ।।

इति भट्टिकाव्ये अशोकवनिकाभङ्गो नाम अष्टमः सर्गः ।।

(अधिकारकाण्डे तृतीयः परिच्छेदः)

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accomplishing a task more arduous than the others and (thus becoming) an acquirer of fame.

129. This grove, worth preserving for Rāvaṇa, should (now) be mowed down by me.'' Having thought thus, the monkey tore down (that grove) which was similar to the Nandana garden (of Indra).

130. ''I shall destroy this grove proclaiming 'Welfare to the two Rāghavas. I am their envoy wishing them well'. What does any demon here say ?''

131. The Son of the Wind then devastated the place of residence of the deer-eyed (Sītā), *viz.*, the enemy's grove that was tawny with the sacattered pollen of flowers, where the buds, leaves and flowers were crushed, the ground was variegated by the shower of flowers, the birds were anxious on account of the noisy crash of trees, the quarters resounded with the loud chirpings of birds, and the tremulous deer were racing off.

Here ends canto VIII named

THE DEVASTATION OF THE AŚOKA GROVE

(Part III of Adhikāra-kāṇḍa)

अथ नवमः सर्गः

(अथ प्रकीर्णकाः)

द्रुभङ्गध्वनिसंविग्नाः कुवत्पक्षिकुलाकुलाः ।
अकार्षुः क्षणदाचर्यो रावणस्य निवेदनम् ॥ १ ॥

''यदताप्सीच्छनैर्भानुर्यत्राऽवासीन्मितं मरुत् ।
यदाप्यानं हिमोस्रेण भनक्त्युपवनं कपिः'' ॥ २ ॥

ततोऽशीतिसहस्राणि किङ्कराणां समादिशत् ।
इन्द्रजित्सूर्विनाशाय मारुतेः क्रोधमूर्च्छितः ॥ ३ ॥

शक्त्यृष्टिपरिघप्रासगदामुद्गरपाणयः ।
व्यश्नुवाना दिशः प्रापुर्वनं दृष्टिविषोपमाः ॥ ४ ॥

NOW CANTO IX

(Now, Miscellaneous Forms)

1. Terrified by the noise of the breaking of the trees and agitated by the moaning flocks of birds, the demonesses made a report to Rāvaṇa.

2. "A monkey is pulling down the self-same grove which the sun heated (but) gently, wherein the wind blew restricted, and which is nourished by the moon."

3. Then stupified by rage, the father of Indrajit sent eighty thousand servants for the destruction of Māruti.

4. Comparable to serpents who have poison in their eyes, they who carried missiles, double-edged swords, iron clubs, darts and mallets arrived, pervading the quarters.

दध्वान मेघवद् भीममादाय परिघं कपिः ।
नेदुर्दीप्तायुधास्तेऽपि तडित्वन्त इवाऽम्बुदाः ॥ ५ ॥

कपिनाऽम्भोधिधीरेण समगंसत राक्षसाः ।
वर्षासूद्धततोयौघाः समुद्रेणेव सिन्धवः ॥ ६ ॥

लाङ्गूलमुद्धतं धुन्वन्नुद्वहन् परिघं गुरुम् ।
तस्थौ तोरणमारुह्य पूर्वं न प्रजहार सः ॥ ७ ॥

(अथ सिचि वृद्धयधिकारः)

अक्षारिषुः शराम्भांसि तस्मिन् रक्षःपयोधराः ।
न चाऽह्वालीन्न चाव्राजीत् त्रासं कपिमहीधरः ॥ ८ ॥

अवादीत् तिष्ठतेत्युच्चैः प्रादेवीत् परिघं कपिः ।
तथा यथा रणे प्राणान् बहूनामग्रहीद् द्विषाम् ॥ ९ ॥

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5. Picking up a terrific iron club, the monkey thundered like a cloud. They whose weapons were radiant, also roared like water (-bearing) clouds accompanied by lightning.

6. Like a river whose water-stream has swollen during the rains joining the sea, the demons confronted the monkey who was as steady as the ocean.

7. Brandishing his upraised tail and wielding a heavy iron club, he waited, after ascending the outer porch, (but) did not strike first.

(**The Aorist Vṛddhi group**)

8. The clouds in the form of demons showered upon him (streams of) water in the form of arrows ; (but) the mountain in the form of the monkey neither shook nor took fright.

9. "Halt," he shouted aloud and struck with the iron club in such a manner that it snatched away the lives of many enemies.

व्रणैरवमिषू रक्तं देहैः प्रौर्णाविषुर्भुवम् ।
दिशः प्रौर्णविषुश्चाऽन्ये यातुधाना भवद्भियः ॥ १० ॥

अरासिषुश्च्युतोत्साहा भिन्नदेहाः प्रियासवः ।
कपेरत्रासिषुर्नादान् मृगाः सिंहध्वनेरिव ॥ ११ ॥

(अथ इट्-प्रतिषेधाधिकारः)

मायानामीश्वरास्तेऽपि शस्त्रहस्ता रथैः कपिम् ।
प्रत्याववृतिरे हन्तुं हन्तव्या मारुतेः पुनः ॥ १२ ॥

तांश्चेतव्यान् क्षितौ श्रित्वा वानरस्तोरणं युतान् ।
जघानाऽऽधूय परिघं विजिघृक्षून् समागतान् ॥ १३ ॥

संजुघुक्षव आयूंषि ततः प्रतिरुरूषवः ।
रावणान्तिकमाजग्मुर्हतशेषा निशाचराः ॥ १४ ॥

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10. Some demons emitted blood from their wounds, (some) covered the ground with their (dead) bodies and (some others), in whom fear was aroused, pervaded the quarters.

11. They whose enthusiasm was gone, whose bodies were battered and to whom lives were dear, were frightened by the monkey's roars just as the deer (are frightened) by the lion's roars.

(**Now the absence of '*iṭ*' (i)**)

12. Masters of trickery, they too, (with) weapons in (their) hands, returned in chariots to kill the monkey (but only) to be struck (down) by Māruti.

13. Having taken (his) stand on the outer porch, the monkey smote, by whirling the iron club, at those who had united together and come in a group, desirous of fighting and who deserved to be laid down in a heap on the ground.

14. Thereafter, desirous of saving their lives and intent upon reporting (what had happened), the demons that remained behind those slain, arrived near Rāvaṇa.

"एकेन बहवः शूराः साविष्कारा: प्रमत्तवत् ।
वैमुख्यं चक्रमे"त्युच्चैरूचुर्दशमुखान्तिके ॥ १५ ॥

मांसोपभोगसंशूनान् उद्विग्नांस्तानवेत्य सः ।
उद्वृत्तनयनो मित्रान् मन्त्रिणः स्वान् व्यसर्जयत् ॥ १६ ॥

प्रमेदिताः सपुत्रास्ते सुस्वान्ता बाढविक्रमाः ।
अम्लिष्टनादा निरगुः फाण्टचित्रास्त्रपाणयः ॥ १७ ॥

तान् दृष्ट्वाऽतिदृढान् धृष्टान् प्राप्तान् परिवृढाज्ञया ।
कष्टं विनर्दतः क्रूरान् शस्त्रघुष्टकरान् कपिः ॥ १८ ॥

अव्यर्णो गिरिकूटाभानभ्यर्णानार्दिदद् द्रुतम् ।
वृत्तशास्त्रान् महारम्भानदान्तांस्त्रिदशैरपि ॥ १९ ॥

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15. "(So) many of us, brave (and) full of pride, were forced to turn back like highly intoxicated (ones) by a single (monkey)." Thus they spoke aloud in Rāvaṇa's presence.

16. On realising that those demons, stout by the consumption of flesh, were frightened, he (Rāvaṇa), whose eyes were raised up, despatched his own stout ministers.

17. Very much fattened, accompanied by (their) sons, noble-minded, extremely heroic, they whose voice was clear and who had in (their) hands missiles coated with multi coloured dyes, set out (for battle).

18. On seeing the very strong, adventurous, cruel, vigorously shouting ministers who had come on the command of (their) Lord and whose hands made a noise with the weapons, the monkey,

19. —(remaining) untroubled, quickly killed them who resembled mountain summits, who were not far away, who had studied (the science of) weapons, whose undertakings were mighty and who could not be subdued even by the gods.

दमितारिः प्रशान्तौजा नादापूरितदिङ्मुखः ।
जघान रुषितो रुष्टांस्त्वरितस्तूर्णमागतान् ॥ २० ॥

तेषां निहन्यमानानां संघुष्टैः कर्णभेदिभिः ।
अभूदभ्यमितत्रासमास्वान्ताशेषदिग् जगत् ॥ २१ ॥

भयसंहृष्टरोमाणस्ततस्तेऽपचितद्विषः ।
क्षणेन क्षीणविक्रान्ताः कपिनाऽऽनेषत क्षयम् ॥ २२ ॥

(अथ इडधिकारः)

हत्वा रक्षांसि लवितुमक्रमीन्मारुतिः पुनः ।
अशोकवनिकामेव निगृहीतारिशासनः ॥ २३ ॥

आवरीतुमिवाऽऽकाशं वरितुं वीनिवोत्थितम् ।
वनं प्रभञ्जनसुतो नाऽदयिष्ट विनाशयन् ॥ २४ ॥

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20. He who had restrained his enemies and quenched their lustre filled the openings of the quarters with (his) thunder, got enraged, made haste and killed them who were angry and had arrived hurriedly.

21. On account of the ear-rending screams of the demons that were being slain, the world, one and all of whose quarters reverberated (with noise), became afflicted with fear.

22. Thereafter, those enemies of the revered (sages) whose hair had horripilated through fear and (whose) valour was destroyed, were brought to annihilation within a moment.

(**Now 'Iḍ', forms with 'i'**)

23. Having killed the demons, Māruti, who disregarded the command of his enemy, again proceeded to pull down the self-same Aśoka grove.

24. Completely devastating the (Aśoka) grove which had risen high as if to cover the sky and as though to solicit the birds, the Son of the (devastating) Wind God did not take (any) pity.

वरिषीष्ट शिवं क्षिप्यन् मैथिल्या: कल्पशाखिन: ।
प्रावारिषुरिव क्षोणीं क्षिप्ता वृक्षा: समन्तत: ॥ २५ ॥

संवुवूर्षु: स्वामाकूतमाज्ञां विवरिषुर्द्रुतम् ।
अवरिष्टाक्षमक्षय्यं कपिं हन्तुं दशानन: ॥ २६ ॥

ऊचे "संवरिषीष्ठास्त्वं गच्छ शत्रो: पराक्रमम् ।
छ्वृषीष्ठा युधि मायाभिः स्वरिता शत्रुसम्मुखम् ॥ २७ ॥

द्रुतं संस्वरिषीष्ठास्त्वं निर्भयः प्रधनोत्तमे ।
स मायानामगात् सोता कपेर्विधवितुं द्युतिम् ॥ २८ ॥

विगाढाऽऽरं वनस्याऽसौ शत्रूणां गाहिता कपि: ।
अक्षं रधितुमारेभे रद्धा लङ्कानिवासिनाम् ।। २९ ॥

निष्कोषितव्यान् निष्कोष्टुं प्राणान् दशमुखात्मजात् ।
आदाय परिघं तस्थौ वनान् निष्कुषितद्रुम: ॥ ३० ॥

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25. Hurling the wish-yielding trees, he solicited the well-being of Sītā, and scattered, all around, the trees, (which), as it were, covered the whole earth.

26. Desirous of concealing his own agitation (and) intent upon exhibiting his (sovereign) command, Rāvaṇa, hastily selected the irresistible Akṣa for killing the monkey.

27. He said, "Go and overwhelm the enemy's valour; torturing the enemy in front, fight deceitfully with the help of illusory tricks (at the back).

28. "Fearless, in an excellent battle, you shout loud (or torture) and that speedily." That producer of illusions (phantoms) went to kill (destroy) the monkey's lustre.

29. That monkey, the shatterer of the grove, the annihilator of the enemies, and the killer of Laṅkā-dwellers, quickly proceeded to ruin Akṣa.

30. Taking his iron club, he who had uprooted the trees from the grove, stood up for dragging out from

एष्टारमेषिता संख्ये सोढारं सहिता भृशम् ।
रेष्टारं रेषितं व्यास्यद् रोष्टाऽऽक्षः शस्त्रसंहतीः ॥ ३१ ॥

शस्त्रैर्दिदेविषुं संख्ये दुद्यूषुः परिघं कपिः ।
अर्दिधिषुर्यशः कीर्तिमीर्त्सुं वृक्षैरताडयत् ॥ ३२ ॥

भूयस्तं धिप्सुमाहूय राजपुत्रं दिदम्भिषुः ।
अहंस्ततः स मूर्च्छावान् संशिश्रीषुरभुद् ध्वजम् ॥ ३३ ॥

आश्वस्याऽक्षः क्षणाल्लोकान् बिभ्रक्षुरिव तेजसा ।
रुषा विभ्रज्जिषुप्रख्यं कपिं बाणैरवाकिरत् ॥ ३४ ॥

संयुयूषुं विशो बाणैरक्षं यियविषुर्द्रुमैः ।
कपिर्मायामिवाऽकार्षीद् दर्शयन् विक्रमं रणे ॥ ३५ ॥

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the son of Rāvaṇa (his) life-breaths which deserved to be forced out.

31. The irascible Akṣa who used to search out (his) enemies in battle, and was higly capable of endurance and prone to resentment, hurled multitudes of weapons to injure Hanumān who (also) sought out (his enemies), endured (anything) and wounded (the adversary).

32. Desirous of sporting his iron club and intent on enhancing his fame, the monkey thrashed, with trees, Akṣa (who was also) desirous of playing with weapons and adding to his reputation.

33. Having again challenged that prince who wished to deceive him, Hanumān (himself) intent on deception, hit him ; then overcome by swoon, he (Akṣa) tended to take support of the flag-staff.

34. Having regained his breath in a moment, Akṣa, as if intent on burning the worlds with his lustre, covered, with arrows, the monkey who resembled fire on account of his wrath.

35. Exhibiting (his) valour in the fight, the monkey desirous of engulfiing, with trees, Akṣa who was intent on

वानरं प्रोर्णुनविषुः शस्त्रैरक्षो विदिद्युते ।
तं प्रोर्णुनूषुरुपलैः सवृक्षैराबभौ कपिः ॥ ३६ ॥

"स्वां जिज्ञापयिषू शक्तिं बुभूर्षू नु जगन्ति किम् ।"
शस्त्रैरित्यकृषातां तौ पश्यतां बुद्धिमाहवे ॥ ३७ ॥

मायाभिः सुचिरं क्लिष्ट्वा राक्षसोऽक्लिशितक्रियम् ।
सम्प्राप्य वानरं भूमौ पपात परिघाहतः ॥ ३८ ॥

पवितोऽनुगुणैर्वातैः शीतैः पूत्वा पयोनिधौ ।
बभञ्जाऽध्युषितं भूयः क्षुधित्वा पत्रिभिर्वनम् ॥ ३९ ॥

उच्चैरञ्चितलाङ्गूलः शिरोऽञ्चित्वेव संवहन् ।
दधद् विलुभितं वातैः केशरं वह्निपिङ्गलम् ॥ ४० ॥

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mixing up (churning) the quarters with his arrows, performed (some) jugglery, as it were.

36. Desirous of covering (engulfing) the monkey (with missiles), Akṣa sported with weapons ; the monkey (also), intent on covering him, shone with stones and trees (with which he engulfed Akṣa).

37. Are these two intent upon filling the worlds (*i.e.*, the atmosphere) with their missiles, desirous of making their respective prowess known (to each other) : The two, (Hanumān and Akṣa), aroused this thought in the onlookers.

38. The demon, after tormenting the monkey for pretty long with his illusory tricks, the monkey whose exploits, (however) continued unhindered, confronted him (direct, but, being) struck by the iron club, fell (dead) on the ground.

39. (Hanumān) having washed (himself) in the ocean and cleansed by cool and favourable breezes, again mowed down the forest wherein dwelt the birds which had become hunger-stricken.

40. —Hanumān who had raised his tail high, was holding his head high as if in self-esteem and was sporting a fire-brown bunch of hair dishevelled by the breezes.

जरित्येव जयेनाऽन्ये निपेतुस्तस्य शाखिनः ।
व्रश्चित्वा विवशानन्यान् बलेनाऽपातयत् तरून् ।। ४१ ।।

दमित्वाऽप्यरिसंघातानश्रान्त्वा कपिकेशरी ।
वनं चचार कर्तिष्यन् नर्त्स्यन्निव निरङ्कुशः ।। ४२ ।।

पारं जिगमिषन् सोऽथ पुनरावर्त्स्यतां द्विषाम् ।
मत्तद्विरदवद् रेमे वने लङ्कानिवासिनाम् ।। ४३ ।।

"यद्यकल्प्स्यदभिप्रायो योद्धुं रक्षःपतेः स्वयम् ।
तमप्यकर्त्स्यमद्याऽहं" वदन्नित्यचरत् कपिः ।। ४४ ।।

"हते तस्मिन् प्रियं श्रुत्वा कल्प्ता प्रीतिं परां प्रभुः ।
तोषोऽद्यैव च सीतायाः परश्चेतसि कल्प्स्यति" ।। ४५ ।।

आहूय रावणोऽवोचदथेन्द्रजितम् अन्तिकात् ।
"वने मत्त इव क्रुद्धो गजेन्द्रः प्रधनेष्वटन् ।। ४६ ।।

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41. Some trees fell down on account of his speed, as if they had grown old ; after cutting them (uprooting them), he pulled down other trees (that had become) supportless.

42. Not having been tired even after having subdued hosts of enemies, the lion of a monkey roamed about in the forest humming as if having a desire to dance.

43. Now, desiring to exterminate (*lit.* reach the end of) the enemy who were about to return again, he romped like a rutting elephant in the grove of the people of Laṅkā.

44. The monkey wandered about saying to (himself), "If any intention to fight (by) himself shall occur the Lord of the demons, I shall nip that (idea) too today.

45. "He (Rāvaṇa) being killed, lord (Rāma) on hearing the happy news, will attain great delight ; and the highest joy will arise in the mind of Sītā, today itself."

46. Thereafter having called (Indrajit) to his presence,

ययाथ त्वं द्विषामन्तं भूयो यातासि चाऽसकृत् ।
शशक्थ जेतुं त्वं देवान् मायाः सस्मर्थ संयति ॥ ४७ ॥

त्वं ससर्जिथ शस्त्राणि दद्रष्ठाऽरींश्च दुःसहान् ।
शस्त्रैरादिथ शस्त्राणि त्वमेव महतामपि ॥ ४८ ॥

स त्वं हनिष्यन् दुर्बुद्धिं कपिं व्रज ममाऽऽज्ञया ।
मा नाऽञ्जी राक्षसीर्मायाः प्रस्तावीर्मा न विक्रमम् ॥ ४९ ॥

मा न सावीर्महास्त्राणि मा न धावीररिं रणे ।
वानरं मा न संयंसीर्व्रज तूर्णमशङ्कितः" ॥ ५० ॥

अनंसीच्चरणौ तस्य मन्दिरादिन्द्रजिद् व्रजन् ।
अवाप्य चाऽऽशिषस्तस्मादयासीत् प्रीतिमुत्तमाम् ॥ ५१ ॥

Rāvaṇa spoke to him ! "You roaming about in battles like a rutting elephant in the forest, you in battles,

47. —"have reached the end (destruction) of the enemies and will achieve that more than once. You could vanquish the gods in battle by having remembered illusory magic.

48. "You discharged weapons and confronted irresistible enemies ; with your weapons, you eclipsed the weapons of even the great.

49. "That you (shall now) go, by my command, to kill that evil-minded monkey. Not that you should not exhibit the demonic magic and not commence your valour ;

50. —"And do not avoid discharging mighty missiles ; do not refrain from harassing the enemy in the fight ; do not avoid to capture the monkey ; go quickly and undaunted."

51. (While) going out from the palace, Indrajit bowed at his feet and having secured blessings from him, he attained the highest delight.

गते तस्मिन्नुपारंसीत् संरम्भाद् रक्षसां पतिः ।
इन्द्रजिद्विक्रमाऽभिज्ञो मन्वाना वानरं जितम् ॥ ५२ ॥

संसिस्मयिषमाणोऽगान्मायां व्यञ्जिजिषुर्द्विषः ।
जगत् पिपविषुर्वायुः कल्पान्त इव दुर्धरः ॥ ५३ ॥

लोकानाशिशिषोस्तुल्यः कृतान्तस्य विपर्यये ।
वने चिकरिषोर्वृक्षान् बलं जिगरिषुः कपेः ॥ ५४ ॥

रोदिति स्मेव चाऽऽयाति तस्मिन् पक्षिगणः शुचा ।
मुक्तकण्ठं हतान् वृक्षान् बन्धून् बन्धोरिवाऽऽगमे ॥ ५५ ॥

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52. He being gone, the lord of the demons fully conversant with the valour of Indrajit and considering the monkey to have been (already) vanquished [according to Mallinātha] desisted from agitation.

OR

He being gone, the lord of the demons desisted from agitation (and) Indrajit well aware of (his own) valour (departed) considering the monkey (as already) vanquished,

53. —intent upon ridiculing the enemies, desirous of exhibiting his jugglery, wishing to wipe (off) the world, like the unassailable wind at the end of the aeon,

54. —comparable to the God of Death desirous of devouring the world at deluge, and desirous of eclipsing the might of the monkey who wanted to pull down the trees in the grove.

55. While he was coming, the hosts of birds bewailed full-throat the destroyed trees as if through grief, (just) as (one laments) for (annihilated) kinsmen on the arrival of a friend (well-wisher).

आश्वसीदिव चाऽऽयाति तद्वेगपवनाहतम् ।
विचित्रस्तबकोद्भासि वनं लुलितपल्लवम् ॥ ५६ ॥

"न प्राणिषि दुराचार ! मायानामीशिषे न च ।
नेडिषे यदि काकुत्स्थं" तमूचे वानरो वचः ॥ ५७ ॥

(अथ 'स'त्वाधिकारः)

ससैन्यश्छादयन् संख्ये प्रावर्तिष्ट तमिन्द्रजित् ।
शरैः क्षुरप्रैर्मायाभिः शतशः सर्वतो मुहुः ॥ ५८ ॥

वानरः कुलशैलाभः प्रसह्याऽऽयुधशीकरम् ।
रक्षस्पाशान् यशस्काम्यंस्तमस्कल्पानदुद्रुवत् ॥ ५९ ॥

धनुष्पाशभृतः संख्ये ज्योतिष्कल्पोरुकेशरः ।
दुधाव निर्नमस्कारान् राक्षसेन्द्रपुरस्कृतान् ॥ ६० ॥

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56. While he was arriving, the grove hit by the gales produced by his onrush, shining with its multi-coloured bunches of flowers and its sprouts tossed about, regained as it were its breath.

57. "Evil-doer, if you do not praise the descendant of Kākutstha (Rāma), you will neither live nor have control over the tricks of jugglery," (these) words the monkey spoke to him.

(Now the 's', Visarga group)

58. Accompanied by his army, Indrajit proceeded in the battle, repeatedly covering him (Hanumān) on all sides with hundreds of crescent-tipped arrows and jugglery tricks.

59. Wishing for fame, the monkey resembling the *Kulaparvatas*, having repulsed the shower of the weapons, rushed at the wretched demons who resembled darkness.

60. The monkey, whose thick mane resembled flames, shook, during the battle, the demons who were bearing accursed bows, were goaded ahead by the lord of demons (Indrajit) and who never bowed (to anyone).

स्वामिनो निष्क्रयं गन्तुमाविष्कृतबल: कपि: ।
रराज समरे शत्रून् घ्नन् दुष्कृतबहिष्कृत: ।। ६१ ।।

चतुष्काष्ठं क्षिपन् वृक्षान् तिरस्कुर्वन्नरीन् रणे ।
तिरस्कृतदिगाभोगो ददृशे बहुधा भ्रमन् ।। ६२ ।।

द्विष्कुर्वतां चतुष्कुर्वन्नभिघातं नगैर्द्विषाम् ।
बहिष्करिष्यन् संग्रामाद् रिपून् ज्वलनपिङ्गल: ।। ६३ ।।

ज्योतिष्कुर्वन्निवैकोऽसावाटीत् संख्ये परार्ध्यवत् ।
तमनायुष्करं प्राप शक्रशत्रुर्धनुष्कर: ।। ६४ ।।

अस्यन्नरुष्करान् बाणान् ज्योतिष्करसमद्युति: ।
यशस्करो यशस्कामं कपिं बाणैरताडयत् ।। ६५ ।।

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61. Killing the enemies, the monkey who manifested his might for attaining requital (from his lord's obligations) and kept away sin, shone in the battle.

62. Hurling trees in (all) the four directions, subduing (his) enemies in the battle, the whirling monkey who veiled the expanse of the quarters (by his quick movements), appeared (to be) manifold.

63. Dealing (in return) four (blows) with trees to the enemies who gave two (blows), intent upon driving out the enemies from the battle, tawny like fire,

64. —as if enkindling fire, the single monkey whirled about like as if having a hundred billion forms (or like a divine being). The enemy of Indra (*viz.*, Indrajit), who had a bow in his hand, approached him (Hanumān) whose (nature) was to put an end to the life (of the enemy).

65. Discharging arrows causing injury, he whose lustre was like that of the sun and who earned fame, attacked with arrows the monkey who was desirous of fame.

चकाराऽधस्पदं नाऽसौ चरन् वियति मारुतिः ।
मर्माविद्भिस्तमस्काण्डैर्विध्यमानोऽप्यनेकधा ॥ ६६ ॥

(अथ 'ष'त्वाधिकारः)

पुरुहूतद्विषो धूर्षु युक्तान् यानस्य वाजिनः ।
आयूंषि त्वक्षु निर्भिद्य प्राभञ्जनिरमोचयत् ॥ ६७ ॥

सुषुपुस्ते यदा भूमौ रावणिः सारथिं तदा ।
आहर्तुमन्यानशिषत् प्रोषितत्रासकर्कशः ॥ ६८ ॥

प्रतुष्टूषुः पुनर्युद्धमासिषञ्जयिषुर्भयम् ।
आतस्थौ रथमात्मीयानुत्सिसाहयिषन्निव ॥ ६९ ॥

बलान्यभिषिषिक्षन्तं तरुभिः कपिवारिदम् ।
विजिगीषुः पुनश्चक्रे व्यूहं दुर्जयमिन्द्रजित् ॥ ७० ॥

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66. Though being struck many times with arrows that resembled darkness and pierced the vitals, Māruti who was moving about in the sky, never set his foot down (on the ground).

(**Now the 'ṣ' changes**)

67. Having pierced through (their) skin, the Son of the Wind (Māruti), made the horses yoked to the poles of the enemy of Indra lay down their life.

68. While they lay (dead) on the ground, Rāvaṇa's desperate son, whose fear had vanished, ordered the charioteer to fetch others (*i.e.*, other horses).

69. Desirous of starting the battle again, intent on aggravating fear (in Hanūmān) and, as if about to encourage his own (soldiers), he ascended his own chariot.

70. Desirous of vanquishing the cloud in the form of the monkey, wanting to shower the armies with trees, Indrajit again arranged the *Durjaya* ('Invincible') array.

अभिष्यन्तः कपिं क्रोधादभ्यषिञ्चन्निवाऽऽत्मनः ।
संप्रहारसमुद्भूतै रक्तैः कोष्णैररुश्च्युतैः ॥ ७१ ॥

संग्रामे तानधिष्ठास्यन् निषद्य पुरतोरणम् ।
अविषीदन्नवष्टब्धान् व्यष्टभ्नान् नरविष्वणान् ॥ ७२ ॥

विषह्य राक्षसाः क्रुद्धाः शस्त्रजालमवाकिरन् ।
यन्न व्यषहतेन्द्रोऽपि कपिः पर्यषहिष्ट तत् ॥ ७३ ॥

विष्यन्दमानरुधिरो रक्तविस्यन्दपाटलान् ।
विष्कन्तॄन् परिघेणाऽहन्नविस्कन्ता कपिर्द्विषः ॥ ७४ ॥

मेघनादः परिस्कन्दन् परिष्कन्दन्तमाश्वरिम् ।
अबध्नादपरिस्कन्दं ब्रह्मपाशेन विस्फुरन् ॥ ७५ ॥

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71. (Though) wanting to kill the monkey out of rage, they bathed him, as it were, with their own lukewarm blood that oozed from (their) wounds and were made to flow by the blows (delivered by the monkey).

72. Wishing to overwhelm, in the battle, sitting, the demons who were not far removed and who ate human flesh noisily, the untiring (Hanūmān) took (his) position on the outer porch.

73. Having withstood (the attack), the angered demons discharged a mass of weapons ; the monkey withstood that (attack) which even Indra could not face.

74. The unshaken monkey, from whose person blood was spurting out, smote with the iron club, the enemies that were reddish by the trickle of blood and were getting unsteady.

75. Moving around, the shining Meghanāda (Indrajit whose roar resembled the thunder of the clouds) firmly and quickly bound down the whirling enemy with the Brahmapāśa (Brahmā's noose) missile.

विस्फुलद्भिर्गृहीतोऽसौ निष्फुल: पुरुषाशनैः ।
विष्कम्भितुं समर्थोऽपि नाऽचलद् ब्रह्मगौरवात् ॥ ७६ ॥

"कृषीढ्वं भर्तुरानन्दं मा न प्रोढ्वं द्रुतं वियत् ।
वानरं नेतु"मित्युच्चैरिन्द्रजित् प्रावदत् स्वकान् ॥ ७७ ॥

"गतमङ्गुलिषङ्गं त्वां भीरुष्ठानादिहाऽऽगतम् ।
खादिष्याम" इति प्रोचुर्नयन्तो मारुतिं द्विषः ॥ ७८ ॥

"अग्निष्टोमादिसंस्थेषु ज्योतिष्टोमादिषु द्विजान् ।
योऽरक्षीत् तस्य दूतोऽयं मानुषस्ये"ति चाऽवदन् ॥ ७९ ॥

"नासां मातृष्वसेय्याश्च रावणस्य लुलाव यः ।
मातुः स्वसुश्च तनयान् खरादीन् निजघान यः ॥ ८० ॥

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76. Bound down by the enthusiastically roaming (tumultous) man-eaters, he (Hanumān) did not move, through reverence for the Creator (Brahmā), though capable of shaking it off.

77. "Produce joy in our lord ; do not desist from jumping (even) into the sky for carrying the monkey speedily." Thus spoke Indrajit loudly to his own (soldiers).

78. "We shall eat you who have come here from the place of the cowards and have come into contact with our fingers (*i. e.*, into our grip)." Thus spoke the enemies carrying Māruti.

79. And they remarked, "He is the messenger of that human male who protected the brahmins in sacrifices like *Jyotiṣṭoma* modelled on *Agniṣṭoma* ;

80. "—and who cut off the nose of Rāvaṇa's maternal aunt's daughter (Śūrpaṇakhā) and who killed the sons of his maternal aunt, Khara and others.

प्रादुःषन्ति न संत्रासा यस्य रक्षःसमागमे ।
तस्य क्षत्रियदुःषूतेरयं प्रणिधिरागतः ॥ ८१ ॥

दृष्ट्वा सुषुप्तं राजेन्द्रं पापोऽयं विषमाशयः ।
चारकर्मणि निष्णातः प्रविष्टः प्रमदावनम् ॥ ८२ ॥

सुप्रतिष्णातसूत्राणां कपिष्ठलसमत्विषाम् ।
स्थितां वृत्ते द्विजातीनां रात्रावैक्षत मैथिलीम् ॥ ८३ ॥

सर्वनारीगुणैः प्रष्ठां विष्टरस्थां गविष्ठिराम् ।
शयानां कुष्ठले तारां दिविष्ठामिव निर्मलाम् ॥ ८४ ॥

सुषाम्नीं सर्वतेजस्सु तन्वीं ज्योतिष्टमां शुभाम् ।
निष्टपन्तीमिवाऽऽत्मानं ज्योतिःसात्कुर्वतीं वनम् ॥ ८५ ॥

मधुसाद्भूतकिञ्जल्कपिञ्जरभ्रमराकुलाम् ।
उल्लसत्कुसुमां पुण्यां हेमरत्नलतामिव ॥ ८६ ॥

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81. "This one has come (as) the messenger of that wretched progeny of a *kṣatriya* (Rāma) in whom no fears are aroused during confrontation with the demons.

82. "Having observed the best of kings (Rāvaṇa) well asleep, this sinner of deceitful intentions and expert in the task of a spy, entered the ladies' grove.

83. "At night he apprehended the Mithilā Princess abiding by the conduct of the brahmins whose sacred threads are well-washed and whose lustre is like that of (the sage) Kapiṣṭhala,

84. —"standing foremost in all feminine virtues, seated on a holy seat, steadfast in her speech, sleeping on bare ground, pure like the star situated in the sky,

85. —"possessed of noble gentility, most radiant of all lustrous things, slender, auspicious, scorching as it were in penance, rendering the grove full of lustre,

86. —"resembling a holy creeper of gold and jewels,

विलोचनाम्बु मुञ्चन्तीं कुर्वाणां परिसेसिचाम् ।
हृदयस्येव शोकाग्निसन्तप्तस्योत्तमव्रताम् ॥ ८७ ॥

दृष्ट्वा तामभनग्वृक्षान् द्विषो घ्नन् परिसेधतः ।
परितस्तान् विचिक्षेप क्रुद्धः स्वयमिवाऽनिलः ॥ ८८ ॥

अप्रतिस्तब्धविक्रान्तमनिस्तब्धो महाहवे ।
विसोढवन्तमस्त्राणि व्यतस्तम्भद् घनध्वनिः ॥ ८९ ॥

ते विज्ञायाऽभिसोष्यन्तं रक्तै रक्षांसि सव्यथाः ।
अन्यैरप्यायतं नेहुर्वरत्राश्शृङ्खलादिभिः'' ॥ ९० ॥

विषसादेन्द्रजिद् बुद्ध्वा बन्धे बन्धान्तरक्रियाम् ।
दिव्यबन्धो विषहते नाऽपरं बन्धनं यतः ॥ ९१ ॥

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crowded with bees, (rendered) tawny with the pollen soaked in honey and bearing blossoming flowers,

87. —"shedding water from her eyes, as though providing a continuous bath to her heart that is scorched by the fire of grief, observing an excellent vow.

88. "Having seen her, he broke down the trees (and) killing the enemies that wandered about, he hurled them all around, like the enraged Wind-god himself.

89. "In a mighty battle, the never-restricted Meghanāda, rendered him motionless, he whose valour never got stunned and who had withstood the missiles."

90. Having known that he would bathe them in blood, the demons, full of fright, tied him up far and wide, with other leather straps and chains too.

91. On learning about the act of an additional binding over the (original) binding, Indrajit got depressed, for (he knew) that a divine bondage would not brook another fetter.

(अथ 'ण'त्वाधिकारः)

मुष्णन्तमिव तेजांसि विस्तीर्णोरःस्थलं पुरः ।
उपसेदुर्दशग्रीवं गृहीत्वा राक्षसाः कपिम् ॥ ९२ ॥

बहुधा भिन्नमर्माणो भीमाः खरणसादयः ।
अग्रेवणं वर्तमाने प्रतीच्यां चन्द्रमण्डले ॥ ९३ ॥

"निर्वणं कृतमुद्यानमनेनाऽऽम्रवणादिभिः ।
देवदारुवणामिश्रै"रित्यूचुर्वानरद्विषः ॥ ९४ ॥

उपास्थिषत संप्रीताः पूर्वाह्णे रोषवाहणम् ।
राक्षसाः कपिमादाय पतिं रुधिरपायिणाम् ॥ ९५ ॥

सुरापाणपरिक्षीबं रिपुदर्पहरोदयम् ।
परस्त्रीवाहिनं प्रापुः साविष्कारं सुरापिणः ॥ ९६ ॥

(Now 'ṇa' changes)

92. Having put the monkey in front, the demons reached Rāvaṇa (who was lustrous) as though robbing the lustres (of luminaries) and having an expansive broad chest.

93. With the moon's orb standing on the outskirts of the grove, in the west the terrific (demons), donkey-nosed and others, whose vitals were variously injured,

94. —the enemies of the monkey spoke thus : "The garden full of mango groves interspersed with Deodar (oak) groves is rendered devoid of trees by this one."

95. Having taken the monkey, the highly delighted demons waited, in the forenoon, upon the lord of the blood-drinking (demons) who was entertaining wrath.

96. Full of egotism, the associates of drunkards, arrived near him, intoxicated by drinking wine, whose prosperity dispelled the enemies' pride and who kidnapped others' wives.

सङ्घर्षयोगिण: पादौ प्रणेमुस्त्रिदशद्विष: ।
प्रहिण्वन्तो हनूमन्तं प्रमीणन्तं द्विषन्मती: ॥ ९७ ॥

"प्रवपाणि शिरो भूमौ वानरस्य वनच्छिद:" ।
आमन्त्रयत संक्रुद्ध: समितिं रक्षसां पति: ॥ ९८ ॥

प्रण्यगादीत् प्रणिघ्नन्तं घन: प्रणिनदन्निव ।
तत: प्रणिहित: स्वाऽर्थे राक्षसेन्द्रं विभीषण: ॥ ९९ ॥

"प्रणिशाम्य दशग्रीव ! प्रणियातुमलं रुषम् ।
प्रणिजानीहि, हन्यन्ते दूता दोषे न सत्यपि" ॥ १०० ॥

प्राणयन्तमरिं प्रोचे राक्षसेन्द्रो विभीषणम् ।
"प्राणिणिषुर्न पापोऽयं योऽभाङ्क्षीत् प्रमदावनम् ॥ १०१ ॥

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97. Escorting Hanūmān, who outdid the intellect of the enemies, they bowed down at the feet of the enemy of the gods who was ever engaged in conflict.

98. The highly enraged lord of the demons addressed the assembly thus : "I shall (cut and) throw on the ground the head of the monkey, the devastator of the grove."

99. Then prompted by self-interest, Vibhīṣaṇa, like a thundering cloud, remonstrated to the lord of the demons (Rāvaṇa) (who was) about to kill (Hanūmān), (and said as follows).

100. "Be calm, Rāvaṇa ; enough of getting enraged. Understand well that messengers (emissaries) are never killed even if a crime be (committed by them)."

101. The lord of the demons spoke to Vibhīṣaṇa who was desirous of saving the enemy's life, "This sinner who devastated the ladies' grove could not be desirous of living,

प्राघानिषत रक्षांसि येनाऽऽप्तानि वने मम ।
न प्रहण्मः कथं पापं वद पूर्वापकारिणम् ॥ १०२ ॥

वेश्मान्तर्हणनं कोपान्मम शत्रोः करिष्यतः ।
मा कार्षीरन्तरयणं प्रयाणार्हमवेह्यमुम् ॥ १०३ ॥

प्रहीणजीवितं कुर्युर्ये न शत्रुमुपस्थितम् ।
न्याय्याया अपि ते लक्ष्म्याः कुर्वन्त्याशु प्रहापणम् ॥ १०४ ॥

कः कृत्वा रावणामर्षप्रकोपणमवद्यधीः ।
शक्तो जगति शक्रोऽपि कर्तुमायुःप्रगोपणम् ॥ १०५ ॥

वनान्तप्रेङ्खणः पापः फलानां परिंणसकः ।
प्रणिक्षिष्यति नो भूयः प्रणिन्द्याऽस्मान् मधून्ययम् ॥ १०६ ॥

हरेः प्रगमनं नाऽस्ति, न प्रभानं हिमद्रुहः ।
नाऽतिप्रवेपनं वायोर्मया गोपायिते वने ॥ १०७ ॥

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102. "Say, how shall I not kill this killer who wronged (me) first (and) by whom were slain, in the grove, my well-wishing demons ?

103. "Do not create an obstacle for me who, through anger, will execute the enemy's spy (who has arrived) within the house. Know him to be fit for the last journey.

104. "Those that do not render an enemy, that has arrived (by himself), devoid of his life, practise hastily the repudiation of riches, though (it be) justly (acquired).

105. "Having aroused excessively the intolerance of Rāvaṇa, who, (be he) even Indra, is capable in this world of the protection of his life ?

106. "Moving about freely on the outskirts of the grove, that sinful one, the sucker of fruits, will never again touch the copious honey, after having trifled with us.

107. "In the grove protected by me, there is no entry for

दुष्पान: पुनरेतेन कपिना भृङ्गसंभृत: ।
प्रनष्टविनयेनाऽग्रच: स्वादु: पुष्पासवो वने" ॥ १०८ ॥

रोषभीममुखेनैवं क्षुभ्नतोक्ते प्लवङ्गम: ।
प्रोचे सानुनयं वाक्यं रावणं स्वार्थसिद्धये ॥ १०९ ॥

(अथ प्रकीर्णकाधिकार:)

"दूतमेकं कपिं बद्धमानीतं वेश्म पश्यत: ।
लोकत्रयपते: क्रोध: कथं तृणलघुस्तव ॥ ११० ॥

अग्न्याहितजनप्रह्वे विजिगीषापराङ्मुखे ।
कस्माद् वा नीतिनिष्णस्य संरम्भस्तव तापसे ॥ १११ ॥

Hari (Indra, Viṣṇu, Moon or monkey), no shining of the sun, nor any excessive blowing of the wind.

108. "Difficult to be drunk in the grove, by this monkey whose modesty has ended, will the top-quality, delicious honey be collected by the bees from the flowers."

109. This having been said by him whose face was terrific on account of anger, and who was getting agitated, the monkey, addressed a speech full of conciliation for the fulfilment of his own objective.

(Now Miscellaneous changes)

110. "How (arises) this wrath, as insignificant as a grass-blade, of yours, (who are) the lord of the three worlds, on seeing a single monkey, an emissary, bound down and brought (before you) ?

111. "Or on what account is this wrath of yours (who are) an expert in polity, towards an ascetic who is humble to the fire-worshipping people and averse to the desire for conquest ?

न सर्वरात्रकल्याण्यः स्त्रियो वा रत्नभूमयः ।
यं विनिर्जित्य लभ्यन्ते कः कुर्यात् तेन विग्रहम् ॥ ११२ ॥

संगच्छ रामसुग्रीवौ भुवनस्य समृद्धये ।
रत्नपूर्णाविवाऽम्भोधी हिमवान् पूर्वपश्चिमौ ॥ ११३ ॥

सुहृदौ रामसुग्रीवौ किंकराः कपियूथपाः ।
परदारार्पणेनैव लभ्यन्ते मुञ्च मैथिलीम् ॥ ११४ ॥

धर्मं प्रत्यर्पयन् सीतामर्थं रामेण मित्रताम् ।
कामं विश्वासवासेन सीतां दत्वाऽऽप्नुहि त्रयम् ॥ ११५ ॥

विराधताडकावालिकबन्धखरदूषणैः ।
न च न ज्ञापितो यादृङ् मारीचेनाऽपि ते रिपुः ॥ ११६ ॥

खरादिनिधनं चाऽपि मा मंस्था वैरकारणम् ।
आत्मानं रक्षितुं यस्मात् कृतं तत्र जिगीषया" ॥ ११७ ॥

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112. "Who would pick up a cudgel against him, after vanquishing whom neither women auspicious through all nights nor jewels nor lands may be acquired ?

113. "Unite (youself) with Rāma and Sugrīva for the prosperity of the world, just as the Himālaya joins the Eastern and the Western Oceans full of jewels.

114. "The two friends, Rāma and Sugrīva, and servants (like) the commanders of monkey troops would be secured only by the return of the wives of others. (So) release Sītā.

115. "Having restored Sītā, acquire the trio, of righteousness (in the form of) the return of Sītā, riches (in the form of) friendship with Rāma and enjoyment by living in confidence (without fear).

116. "Not that it was not made known to you as to what sort thy enemy (Rāma) (is), by Virādha, Tāḍakā, Vāli, Kabandha, Khara, Dūṣaṇa and also by Mārīca.

117. "And, also do not regard the death of Khara and

ततः क्रोधानिलापातकम्प्रास्याम्भोजसंहृतिः ।
महाह्रद इव क्षुभ्यन् कपिमाह स्म रावणः ॥ ११८ ॥

"हतराक्षसयोधस्य विरुग्णोद्यानशाखिनः ।
दूतोऽस्मीति ब्रुवाणस्य किं दूतसदृशं तव ? ॥ ११९ ॥

पङ्गुबालस्त्रियो निघ्नन् कबन्धखरताडकाः ।
तपस्वी यदि काकुत्स्थः कीदृक् कथय पातकी ? ॥ १२० ॥

अभिमानफलं जानन् महत्त्वं कथमुक्तवान् ।
रत्नादिलाभशून्यत्वान्निष्फलं रामविग्रहम् ॥ १२१ ॥

परस्त्रीभोगहरणं धर्म एव नराशिनाम् ।
मुखमस्तीत्यभाषिष्ठाः का मे साशङ्कता त्वयि ? ॥ १२२ ॥

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others as a (fit) cause of enmity, for it was done towards protecting himself and not through a desire for conquest."

118. Then getting agitated like a huge lake, Rāvaṇa, the host of whose lotus-like faces quivered on account of the blows of his wind-like anger, spoke to the monkey.

119. "Of you who killed the warrior-demons, shattered the trees in the grove and are saying, (that) 'I am an emissary', what is there (in you) that befits an emissary ?

120. "If Rāma, killing the crippled Kabandha, the child Khara and the woman Tāḍakā, is (yet) a (poor) ascetic, say of what sort is a sinner.

121. "Having known that greatness (has) pride for its fruit, how is it that you called the enmity with Rāma (as) fruitless in the absence of the acquisition of jewels and other things ?

122. "Enjoyment and abduction of others' wives is the very duty of cannibals. You spoke (just) because you had a mouth. What apprehensiveness (can there be) of mine about you ?

ब्रूहि दूरविभिन्नानामृद्धिशीलक्रियान्वयैः ।
हनूमन् ! कीदृशं सख्यं नरवानररक्षसाम् ॥ १२३ ॥

एको द्वाभ्यां विराधस्तु जिताभ्यामविवक्षितः ।
हतश्छलेन मूढोऽयं तेनाऽपि तव कः स्मयः ? ॥ १२४ ॥

मन्नियोगाच्च मारीचः पलायनपरायणः ।
युयुत्सारहितो रामं ममाराऽपहरन् वने ॥ १२५ ॥

निजघानान्यसंसक्तं सत्यं रामो लतामृगम् ।
त्वमेव ब्रूहि संचिन्त्य युक्तं तन्महतां यदि ॥ १२६ ॥

पुंसा भक्ष्येण बन्धूनामात्मानं रक्षितुं वधः ।
क्षमिष्यते दशास्येन क्वत्येयं तव दुर्मतिः" ॥ १२७ ॥

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123. "Say, Hanūmān, what sort of alliance (is possible) amongst men, monkeys and demons who are far removed (from one another) in prosperity, character, behaviour and race ?

124. "And what (is this) wonderful (statement) of yours, just on account of (the fact) that the lonely, untalked of (little known) and foolish Virādha was slain by a ruse by the two (together) who were already vanquished ?

125. "And, it was at my command that, devoid of the will to fight, Mārīca whose only resort was running away, died in the forest, (while) decoying Rāma.

126. "In fact, Rāma killed the monkey who was engaged in fight with someone else. Say, after pondering deeply, whether it is worthy of great ones ?

127. "Whence this misconception of yours that the slaughter (may be) for protecting himself, or of his relatives, by a human being fit to be eaten (by them), will be brooked by Rāvaṇa.

कपिर्जगाद "दूतोऽहमुपायं तव दर्शने ।
द्रुमराक्षसविध्वंसमकार्षं बुद्धिपूर्वकम् ॥ १२८ ॥

आत्रिकूटमकार्षुर्ये त्वत्का निर्जङ्गमं जगत् ।
दशग्रीव ! कथं ब्रूषे तानवध्यान् महीपतेः ॥ १२९ ॥

अभिमानफलं प्रोक्तं यत् त्वया रामविग्रहे ।
विनेशुस्तेन शतशः कुलान्यसुररक्षसाम् ॥ १३० ॥

यत् स्वधर्ममधर्मं त्वं दुर्बलं प्रत्यपद्यथाः ।
रिपौ रामे च निःशङ्को नैतत् क्षेमंकरं चिरम् ॥ १३१ ॥

अन्वयादिविभिन्नानां यथा सख्यमनीप्सितम् ।
नैषीर्विरोधमप्येवं सार्धं पुरुषवानरैः ॥ १३२ ॥

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128. The monkey said, "I, (as) an emissary, deliberately brought about the destruction of the trees and the demons (as) a means for your interview.

129. "Oh Rāvaṇa, how do you call those (kinsmen) of yours, who rendered the whole earth (right) upto the Trikūṭa (mountain) devoid of (all) moving beings, were not fit to be killed by a king, (who is the lord of the earth) ?

130. "On account of that (greatness) which you mentioned as (bearing) the fruit of pride, with reference to the conflict with Rāma, the families of Asuras and Rākṣasas have perished by the hundreds !

131. "The wicked path which you declared as your way of life is a weak (argument) and your statement that (you are) dauntless towards the enemy Rāma—this is not going to be the cause of (your) well-being for long.

132. "Just as friendship with those that are distinct in race and other things is not desired, so also do not desire such an enmity with men and monkeys.

विराधं तपसां विघ्नं जघान विजितो यदि ।
वरो धनुर्भृतां रामः स कथं न विवक्षितः ॥ १३३ ॥

प्रणश्यन्नपि नाऽशक्नोदत्येतुं बाणगोचरम् ।
त्वयैवोक्तं महामायो मारीचो रामहस्तिनः ॥ १३४ ॥

अन्यासक्तस्य यद्वीर्यं न त्वं स्मरसि वालिनः ।
मूर्च्छावान् नमतः सन्ध्यां ध्रुवं तद्बाहुपीडितः ॥ १३५ ॥

असद्बन्धुवधोपज्ञं विमुञ्च बलिविग्रहम् ।
सीतामर्पय नन्तव्ये कोशदण्डात्मभूमिभिः" ॥ १३६ ॥

स्फुटपरुषमसह्यमित्थमुच्चैः सदसि मरुत्तनयेन भाष्यमाणः ।
परिजनमभितो विलोक्य दाहं दशवदनः प्रदिदेश वानरस्य ॥ १३७ ॥

इति भट्टिकाव्ये मारुतिसंयमो नाम नवमः सर्गः ॥
(अधिकारकाण्डे चतुर्थः परिच्छेदः)

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133. "If he, (Rāma), (though) vanquished, killed Virādha, an impediment to austerities, how may he not be spoken of (famous) as the supermost among bowmen ?

134. "You have yourself stated that though trying to vanish, Mārīca whose magic prowess was great was not able to fly out of the reach of the arrow of the elephant-like Rāma.

135. "Since you do not remember the valour of Vāli engaged in something else, you are definitely under a swoon as (you had once been) pressed under the arm of (Vāli), while he was performing *sandhya* worship.

136. "Give up (this) enmity with the mighty which had its commencement in the slaying of your evil brothers. Give back Sītā along with your treasury, royal staff, self and the region to him who is worthy of being prostrated (by you)."

137. Being loudly addressed, in the assembly, such evidently harsh and unbearable (words) by the son of the Wind, Rāvaṇa, having looked at his attendants on both sides, peremptorily ordered the burning of the monkey.

Here ends Canto IX of Bhaṭṭikāvya named
DETENTION OF HANUMĀN
(Part IV of Adhikārakāṇḍa)

अथ दशमः सर्गः

(प्रसन्नकाण्डः । तत्र शब्दालङ्काराः)

अथ स वल्कदुकूलकुथादिभिः परिगतो ज्वलदुद्धतवालधिः ।
उदपतद् दिवमाकुललोचनैर्नृरिपुभिः सभयैरभिवीक्षितः ॥ १ ॥

रणपण्डितोऽग्र्यविबुधारिपुरे कलहं स राममहितः कृतवान् ।
ज्वलदग्नि रावणगृहं च बलात् कलहंसराममहितः कृतवान् ॥ २ ॥

निखिलाऽऽभवन् न स-हसा सहसा ज्वलनेन पूः प्रभवता भवता ।
वनिताजनेन वियता वियता त्रिपुरापदं नगमिता गमिता ॥ ३ ॥

NOW CANTO X

(The Prasanna-kāṇḍa. Verbal figures of Speech)

1. Now, wrapped up with bark garments, silken cloth, mattings and other things and watched by the frightened enemies of human beings whose eyes were agitated, he who had raised aloft his burning tail, jumped up in the sky.

2. The enemy (Hanumān), expert in battle, commended by Rāma, desirous of achievement, forcibly introduced a strife in the capital of the foremost enemy of gods (Rāvaṇa) and had the house of Rāvaṇa, delightful to swans, set on fire.

3. Situated on a mountain and reduced to the plight of the 'Tripuras' (the group of three demoniac cities) by the raging fire that broke out all of a sudden, with the women-folk running helter-skelter through the sky, the city was no more full of laughter.

सरसां स-रसां परिमुच्य तनुं पततां पततां ककुभो बहुश: ।
स-कलैः सकलैः परित: करुणैरुदितै रुदितैरिव खं निचितम् ॥ ४ ॥

न च कां-चन काञ्चनसद्मचितिं न कपि: शिखिना शिखिना समयीत् ।
न च न द्रवता द्रवता परितो हिमहानकृता न कृता क्व च न ॥ ५ ॥

अवसितं हसितं प्रसितं, मुदा विलसितं ह्लसितं स्मरभासितम् ।
न स-मदा: प्रमदा हतसंमदा:, पुरहितं विहितं न समीहितम् ॥ ६ ॥

समिद्धशरणा दीप्ता देहे लङ्का मतेश्वरा ।
समिद्धशरणादीप्ता देहेऽलंकामतेश्वरा ॥ ७ ॥

पिशिताशिनामनुदिशं स्फुटतां स्फुटतां जगाम परिविह्वलता ।
ह्वलता जनेन बहुधा चरितं चरितं महत्त्वरहितं महता ॥ ८ ॥

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4. The sky was, as though pervaded, all around, by the full-(throated), sweet, (but) piteous cries of the birds which, having abandoned the watery body of the lakes, were flying again and again towards the sky.

5. And, it was not that the monkey did not unite with fire any one block of golden buildings. Nor that by it (the fire) which did not stop spreading and which effected the destruction of snow, anything was not reduced to melting.

6. Intense laughter ended ; the joyous amours of love aroused by Cupid waned ; the proud ladies, whose delight was killed, were no (longer) infatuated ; the desired welfare of the city was not accomplished.

7. Brilliant in its interior, with its buildings set fire to, Laṅkā which was much liked by Śiva, which had the encourager (of the demons) for its protector and which was capable of fulfilling ample desires, was burnt out.

8. The distress of the demons scampering in every direction became manifest ; by the great men that were moving about was undertaken manifold activity that was devoid of greatness.

न गजा नग-जा दयिता दयिता, वि-गतं विगतं, ललितं ललितम् ।
प्रमदा प्र-मदाऽऽमहता, महताम-रणं मरणं समयात् समयात् ॥ ९ ॥

न वानरैः पराक्रान्तां महद्भिर्भीमविक्रमैः ।
न वा नरैः पराक्रान्तां ददाह नगरीं कपिः ॥ १० ॥

द्रुतं द्रुतं वह्निसमागतं गतं महीमहीनद्युतिरोचितं चितम् ।
समं समन्तादपगोपुरं पुरं परैः परैरप्यनिराकृतं कृतम् ॥ ११ ॥

नश्यन्ति ददर्श वृन्दानि कपीन्द्रः ।
हारीण्यबलानां हारीण्यबलानाम् ॥ १२ ॥

नारीणामपनुनुदुर्न देहखेदान् नाऽऽरीणामलसलिला हिरण्यवाप्यः ।
नाऽऽरीणामनलपरीतपत्रपुष्पान् नारीणामभवदुपेत्य शर्म वृक्षान् ॥ १३ ॥

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9. Elephants procured from forests, though dear, were not protected ; the flight of birds disappeared ; (any) desirable (object) was crushed ; the proud ladies became devoid of joy, as if struck by diseases (or injured in running) ; due to (adverse times) death befell the great without any fighting.

10. The monkey burnt down the city (that was) never seiged by monkeys nor by the great (gods) of terrific valour, nor by men.

11. The city that stood on the earth, that shone with no mean lustre, that was clustered (with gold mansions), came into contact with fire and melted away quickly ; never conquered by the highest (mightiest) enemies, the city was levelled down on all sides, with its outer gates crashed down.

12. The best of monkeys saw groups of attractive women, wearing necklaces, vanishing away, unaccompanied by soldiers.

13. The golden wells whose clear water was dried up did not allay the physical agonies of the women. Nor did the enemy's women have any comfort on approaching the trees whose leaves and flowers were enveloped by fire.

अथ लुलितपतत्रिमालं रुग्णासनबाणकेशरतमालम् ।
स वनं विविक्तमालं सीतां द्रष्टुं जगामाऽलम् ॥ १४ ॥

घनगिरीन्द्रविलङ्घनशालिना वनगता वनजद्युतिलोचना ।
जनमता ददृशे जनकात्मजा तरुमृगेण तरुस्थलशायिनी ॥ १५ ॥

कान्ता सहमाना दुःखं च्युतभूषा ।
रामस्य वियुक्ता कान्ता सह-माना ॥ १६ ॥

मितमवददुदारं तां हनूमान् मुदाऽऽरं
"रघुवृषभसकाशं यामि देवि! प्रकाशम् ।
तव विदितविषादो दृष्टकृत्स्नाभिषादः
श्रियमनिशमवन्तं पर्वतं माल्यवन्तम्" ॥ १७ ॥

उदपतद् वियदप्रगमः परैरुचितमुन्नतिमत् पृथुसत्त्ववत् ।
रुचितमुन् नतिमत् पृथुसत्त्ववत् प्रतिविधाय वपुर्भयदं द्विषाम् ॥ १८ ॥

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14. Thereafter, (yet) strong enough to see Sītā, he went to the orchard wherefrom the rows of birds had fled, the *āsana*, *bāṇa*, *keśara* and *tamāla* trees were pounded down and the grounds were deserted.

15. By the monkey who was lustrous enough to cross lofty mountains, was seen, settled in the orchard, (Sītā) the daughter of Janaka, whose eyes had the beauty of lotuses, who was respected by the people, and (who was) lying down on the ground underneath a tree ;

16. —(who was) the separated beloved (wife) of Rāma, suffering grief and devoid of ornaments.

17. To her, Hanūmān spoke with joy, measured but very significant (words) : "Queen, quickly and openly shall I go near the mighty Raghu (Rāma), towards the Mālyavat mountain that maintains splendour day and night, (I) by whom your grief is known and all the demons are seen."

18. Invincible by the enemies, Hanūmān leapt into the radiant sky possessing great height and filled with huge animals, after having rendered his body delightful, bent in salutation, full of prowess and frightening to the enemies.

बभौ मरुत्वान् वि-कृत: स-मुद्रो, बभौ मरुत्वान् विकृत: स-मुद्र: ।
बभौ मरुत्वान् विकृत: समुद्रो, बभौ मरुत्वान् विकृत: स मुद्र: ॥ १९ ॥

अभियाता वरं तुङ्गं भूभृतं रुचिरं पुर: ।
कर्कशं प्रथितं धाम ससत्त्वं पुष्करेक्षणम् ॥ २० ॥

अभियाऽऽतावरं तुङ्गं भूभृतं रुचिरं पुर: ।
कर्कशं प्रथितं धाम ससत्त्वं पुष्करे क्षणम् ॥ २१ ॥

चित्रं चित्रमिवाऽऽयाता विचित्रं तस्य भूभृतम् ।
हरयो वेगमासाद्य संत्रस्तो मुमुहुर्मुहु: ॥ २२ ॥

(अथ अर्थालङ्कारा:)

गच्छन् स वारीण्यकिरत्पयोधे: कूलस्थितांस्तानि तरूनधुन्वन् ।
पुष्पास्तरांस्तेऽङ्गसुखानतन्वंस्तान् किन्नरा मन्मथिनोऽध्यतिष्ठन् ॥ २३ ॥

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19. The Wind's son who had accomplished various tasks and who possessed the means of cognition (*viz.*, the crest-jewel) shone ; the excited lord of the gods accompanied by divine damsels became radiant ; (lashed) by the gales, the ocean that had crossed its boundaries, appeared grand ; full of joy, the wind whose speed was reduced, seemed attractive.

20. (Hanūmān) will (soon) approach the excellent and lofty king, attractive in his frontal part, stern, the well-known resort (of the righteous), possessed of prowess and having lotus-like eyes.

21. (By him) who was going from the city to the mountain, was, for a moment, spread in the sky a delightful, firm and powerful radiance that blocked the sun (or the wind) and rose to a great height.

22. Having confronted the marvellous speed of (Hanumān) who was approaching the mountain, as colourful as a painting, the terrified monkeys fainted again and again.

(**Now, Figures of Sense**)

23. He who was going (rushing), scattered the waters of the ocean ; they (in turn) shook the trees that stood on the

स गिरिं तरुखण्डमण्डितं समवाप्य त्वरया लतामृगः ।
स्मितदर्शितकार्यनिश्चयः कपिसैन्यैर्मुदितैरमण्डयत् ॥ २४ ॥

गरुडानिलतिग्मरश्मयः पततां यद्यपि संमता जवे ।
अचिरेण कृतार्थमागतं तममन्यन्त तथाप्यतीव ते ॥ २५ ॥

व्रणकन्दरलीनशस्त्रसर्पः पृथुवक्षःस्थलकर्कशोरुभित्तिः ।
च्युतशोणितबद्धधातुरागः शुशुभे वानरभूधरस्तदाऽऽसौ ॥ २६ ॥

चलपिङ्गकेशरहिरण्यलताः स्फुटनेत्रपङ्क्तिमणिसंहतयः ।
कलधौतसानव इवाऽथ गिरेः कपयो बभुः पवनजागमने ॥ २७ ॥

कपितोयनिधीन् प्लवङ्गमेन्दुर्मदयित्वा मधुरेण दर्शनेन ।
वचनामृतदीधितीर्वितन्वन्नकृताऽऽनन्दपरीतनेत्रवारीन् ॥ २८ ॥

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shore ; they spread beds of flowers pleasurable to the body and Cupid-struck (*kinnara-s*) sat upon them.

24. Having, with speed, reached the mountain that was adorned with tree-groves, the monkey who indicated the accomplishment of his task by (his) smile, embellished it (again) with the delighted monkey troops.

25. Even though Garuḍa, the Wind and the Sun are revered for speed by those that fly, they regarded him, who had achieved his object and had come back before long, much more.

26. At that time, that mountain of a monkey, in the caves of whose wounds were hidden snakes in the form of weapons, whose hard and broad slopes (consisted) of his massive chest and who carried the mineral hues in the form of the blood that had oozed out, looked attractive.

27. At the arrival of the Wind's son, the monkeys who bore waving tawny hair resembling golden creepers, and whose bright rows of eyes resembled visible rows of jems, appeared as charming as the golden peaks of a mountain.

28. Having, by his sweet appearance delighted the oceans in the form of the monkeys, the Moon in the form of the

परिखेदितविन्ध्यवीरुधः परिपीतामलनिर्झराम्भसः ।
दुधुवुर्मधुकाननं ततः कपिनागा मुदिताङ्गदाज्ञया ॥ २९ ॥

विटपिमृगविषादध्वान्तनुद् वानरार्कः
प्रियवचनमयूखैर्बोधितार्थारविन्दः ।
उदयगिरिमिवाऽद्रिं सम्प्रमुच्याऽभ्यगात् खं
नृपहृदयगुहास्थं घ्नन् प्रमोहान्धकारम् ॥ ३० ॥

रघुतनयमगात् तपोवनस्थं विधृतजटाजिनवल्कलं हनूमान् ।
परमिव पुरुषं नरेण युक्तं समशमवेशसमाधिनाऽनुजेन ॥ ३१ ॥

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monkey, spreading out nectarine rays in the form of his speech, made them possessed of eyes filled with tears of joy.

29. Thereafter, at the command of the delighted Aṅgada, the elephant-like monkeys who had crushed the creepers that spread on the Vindhya mountain and had drunk the water of the clear springs, shook down the honey grove (of Sugrīva).

30. Having abandoned the mountain that resembled the eastern (Sunrise) mountain, the dispellers of the darkness in the form of the monkeys' dejection, the sun in the form of the monkey (Hanumān), who with the rays of his sweet words caused the sun-lotuses of sense to bloom, flew skywards, about to destroy the darkness of the great depression occupying the cave in the form of the King's heart.

31. Hanūmān approached Rāma who wore matted hair, deer-skin and dark garments, who was staying in the penance grove along with his younger brother whose equanimity, attire and concentration were the same (as those of the latter), and (so) resembled Puruṣottama (*i.e.*, Nārāyaṇa) accompanied by Nara,

करपुटनिहितं दधत् स रत्नं परिविरलाङ्गुलिनिर्गताल्पदीप्ति ।
तनुकपिलघनस्थितं यथेन्दुं नृपमनमत् परिभुग्नजानुमूर्धा ॥ ३२ ॥

रुचिरोन्नतरत्नगौरवः परिपूर्णामृतरश्मिमण्डलः ।
समदृश्यत जीविताशया सह रामेण वधूशिरोमणिः ॥ ३३ ॥

श्रवसन्नरुचिं वनागतं तमनामृष्टरजोविधूसरम् ।
समपश्यदपेतमैथिलिं दधतं गौरवमात्मनात्मवत् ॥ ३४ ॥

सामर्थ्यसंपादितवाञ्छितार्थश्चिन्तामणिः स्यान्न कथं हनूमान् ।
सलक्ष्मणो भूमिपतिस्तदानीं शाखामृगानीकपतिश्च मेने ॥ ३५ ॥

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32. Holding the jewel placed in the cavity of his palms, he (Hanūmān) from whose fingers having gaps, shot out bits of (its) lustre, and who had bent down his knees and head, bowed down before the King who looked like the moon situated behind thin tawny clouds.

33. Possessed of the excellence of the brilliant, high-quality jem and circular like the orb of the full moon, the crest-jewel of his wife was perceived by Rāma along with the hopes of her life (being intact).

34. He saw the excellence-bearing jewel whose lustre was dimmed (as it were), which had come from the grove, which was tawny on account of the unwiped dust and which was bereft of Sītā, like his own lack-lustre self, who had come to the forest, and was dusky with the dust that was not wiped off, deprived of Sītā and yet bearing magnanimity.

35. "How may Hanūmān who achieved the desired object through (his might) not be the *Cintāmaṇi* (the wish-fulfilling jewel)," so thought, at that time, Rāma along with Lakṣmaṇa, and the commander of the monkey troops.

"युष्मानचेतन् क्षयवायुकल्पान् सीतास्फुलिङ्गं परिगृह्य जाल्मः ।
लङ्कावनं सिंहसमोऽधिशेते मर्तुं द्विष"न्नित्यवदद्धनूमान् ॥ ३६ ॥

"अहृत धनेश्वरस्य युधि यः समेतमायो धनं
तमहमितो विलोक्य विबुधैः कृतोत्तमायोधनम् ।
विभवमदेन निह्नुतह्रियाऽऽतिमात्रसंपन्नकं
व्यथयति सत्पथादधिगताऽऽथवेह संपन्न कम् ॥ ३७ ॥

ऋद्धिमान् राक्षसो मूढश्चित्रं नाऽसौ यदुद्धतः ।
को वा हेतुरनार्याणां धर्म्ये वर्त्मनि वर्तितुम् ॥ ३८ ॥

तस्याऽधिवासे तनुरुत्सुकाऽऽसौ दृष्टा मया रामपतिः प्रमन्युः ।
कार्यस्य सारोऽयमुदीरितो वः प्रोक्तेन शेषेण किमुद्धतेन ॥ ३९ ॥

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36. "Having taken hold of the spark in the form of Sītā (and) not realising that you are like the wind of destruction, the inimical (Rāvaṇa) sleeps like a lion in the forest of Laṅkā (merely) for dying." Thus spoke Hanūmān.

37. "I have come (here) after seeing him who, possessed of magic powers, snatched away, in battle, the wealth of the Lord of Wealth (Kubera), who waged the mightiest war with the gods and who is excessively affluent with the pride for (his) treasure that has dispelled (his) shame. Or, whom does captured wealth not lead astray from the righteous path, here (in this world) ?

38. "Possessed of affluence, a demon and a fool (that he is), (it is) no wonder that he is arrogant (puffed up with pride). Or what purpose (is there) for the ignoble to abide by the righteous path ?

39. "In his abode was seen by me that slim and highly grieved lady whose husband is Rāma. I have reported to you this gist of my achievement ; what is the use of narrating the rest of the adventure ?

समतां शशिलेखयोपयायादवदाता प्रतनुः क्षयेण सीता ।
यदि नाम कलङ्क इन्दुलेखामतिवृत्तो लघयेन्न चाऽपि भावी ॥ ४० ॥

अपरीक्षितकारिणा गृहीतां त्वमनासेवितवृद्धपण्डितेन ।
अविरोधितनिष्ठुरेण साध्वीं दयितां त्रातुमलं घटस्व राजन्" ॥ ४१ ॥

स च विह्वलसत्त्वसंकुलः परिशुष्यन्नभवन्महाह्रदः ।
परितः परितापमूर्च्छितः पतितं चाऽम्बु निरभ्रमीप्सितम् ॥ ४२ ॥

अथ लक्ष्मणतुल्यरूपवेशं गमनादेशविनिर्गताग्रहस्तम् ।
कपयोऽनुययुः समेत्य रामं नतसुग्रीवगृहीतसादराज्ञम् ॥ ४३ ॥

कपिपृष्ठगतौ ततो नरेन्द्रौ कपयश्च ज्वलिताग्निपिङ्गलाक्षाः ।
मुमुचुः प्रययुर्द्रुतं समीयुर्वसुधां व्योम महीधरं महेन्द्रम् ॥ ४४ ॥

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40. "If, indeed, a past or a future blot would not render the crescent of the moon lowly, then the pure and extremely slender Sītā would attain a semblance to the crescent moon, on account of her waning.

41. "Oh King, exert yourself amply for rescuing your virtuous (and) beloved wife, kidnapped by one who acts without thought, who is learned but (has) not served the elders, and who, (though) unoffended, is merciless."

42. That huge lake (Rāma), crowded with distressed creatures (distressed by his despondent spirit), had become completely dried up (emaciated) (being) exhausted all around by the excessive heat (rendered unconscious by the heavy grief all around). And, just then, the desired water (news about Sītā) came down without any clouds.

43. Then, having assembled together, the monkeys marched behind Rāma, whose form and dress were similar to Lakṣmaṇa's, whose forearm was stretched out (to issue) the command for departure and whose order was accepted with respect by Sugrīva who had bowed down (to him).

44. Then the two princes, seated on the back of (two) monkeys, and (all) the monkeys whose eyes were tawny like

स्थितमिव परिरक्षितुं समन्तादुदधिजलौघपरिप्लवाद् धरित्रीम् ।
गगनतलवसुन्धरान्तराले जलनिधिवेगसहं प्रसार्य देहम् ॥ ४५ ॥

विषधरनिलये निविष्टमूलं शिखरशतैः परिमृष्टदेवलोकम् ।
घनविपुलनितम्बपूरिताशं फलकुसुमाचितवृक्षरम्यकुञ्जम् ॥ ४६ ॥

मधुकरविरुतैः प्रियाध्वनीनां सरसिरुहैर्दयितास्यहास्यलक्ष्म्याः ।
स्फुटमनुहरमाणमादधानं पुरुषपतेः सहसा परं प्रमोदम् ॥ ४७ ॥

ग्रहमणिरसनं दिवो नितम्बं विपुलमनुत्तमलब्धकान्तियोगम् ।
च्युतघनवसनं मनोभिरामं शिखरकरैर्मदनादिव स्पृशन्तम् ॥ ४८ ॥

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ignited fire, abandoned the ground, went up into the sky and quickly arrived at the Mahendra Mountain,

45. —which, after having spread its form, capable of withstanding the onslaught of the sea-waters, stood, as though for protecting the earth from being flooded by the rushing waters of the ocean ;

46. —whose base was rooted in the abode of the snakes (*Pātāla*), which brushed the divine world (heaven) with hundreds of summits, which pervaded the directions with its massive and expansive slopes, whose delightful arbours of trees were loaded with fruits and flowers ;

47. —which was clearly imitating the utterances of (Rāma's) beloved by means of the humming bees, and the charm of the smile on (her) face through the lotuses and was suddenly imparting the highest joy to the lord of men (Rāma) ;

48. —which, as though through love, was touching with its hands, in the form of peaks, the expansive slope of the sky which bore the planets resembling a girdle of jewels, which had attained an unsurpassable union with lustre, wherefrom the garment-like cloud had slipped away and which was attractive to the mind ;

प्रचपलमगुरुं भरासहिष्णुं जनमसमानमनूर्जितं विवर्ज्य ।
कृतवसतिमिवाऽर्णवोपकण्ठे स्थिरमतुलोन्नतिमूढतुङ्गमेघम् ॥ ४९ ॥

स्फटिकमणिगृहैः सरत्नदीपैः प्रतरुणकिन्नरगीतनिस्वनैश्च ।
अमरपुरमतिं सुराङ्गनानां दधतमदुःखमनल्पकल्पवृक्षम् ॥ ५० ॥

अथ ददृशुरुदीर्णधूमधूम्रां दिशमुदधिव्यवधिं समेतसीताम् ।
सहरघुतनयाः प्लवङ्गसेनाः पवनसुताङ्गुलिदर्शितामुदक्षाः ॥ ५१ ॥

जलनिधिमगमन् महेन्द्रकुञ्जात् प्रचयतिरोहिततिग्मरश्मिभासः ।
सलिलसमुदयैर्महातरङ्गैर्भुवनभरक्षममप्यभिन्नवेलम् ॥ ५२ ॥

पृथुगुरुमणिशुक्तिगर्भभासा ग्लपितरसातलसंभृतान्धकारम् ।
उपहतरविरश्मिवृत्तिमुच्चैः प्रलघुपरिप्लवमानवज्रजालैः ॥ ५३ ॥

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49. —which (being itself) firm, of unparallelled height and one that had borne the lofty clouds, had, as it were, made its residence in the vicinity of the ocean, after having avoided the (populated) world that was neither firm, nor heavy, nor capable of bearing weight nor lofty (enough) ;

50. —which was void of sorrow, had ample wish-yielding trees and which, through its houses of quartz-jewels was having jewel-lamps, and through the notes of the songs of the very young *kinnara-s*, was instilling the mis(conception), among the divine damsels, of (its being) the city of the gods.

51. Thereafter, along with the descendants of Raghu, the monkey troops that had raised their eyes looked at the direction that was dusky on account of the thick smoke, that was separated by the sea, that possessed Sītā and that was pointed out by the finger of the Son of the Wind.

52. From the bowers of the mountain Mahendra that hid the lustre of the sun with its height, they proceeded to the ocean which, though capable of filling up the world with its ample waters and huge billows, did not cross its shores ;

53. —which, by the lustre from the cavity of the shells

समुपचितजलं विवर्धमानैरमलसरित्सलिलैर्विभावरीषु ।
स्फुटमवगमयन्तमूढवारीन् शशधररत्नमयान् महेन्द्रसानून् ।। ५४ ।।

भुवनभरसहानलङ्घ्यधाम्नः पुरुरुचिरत्नभृतो गुरूरुदेहान् ।
श्रमविधुरविलीनकूर्मनक्रान् दधतमुदूढभुवो गिरीनहींश्च ।। ५५ ।।

प्रददृशुरुरुमुक्तशीकरौघान् विमलमणिद्युतिसंभृतेन्द्रचापान् ।
जलमुच इव धीरमन्द्रघोषान् क्षितिपरितापहृतो महातरङ्गान् ।। ५६ ।।

विद्रुममणिकृतभूषा मुक्ताफलनिकररञ्जितात्मानः ।
बभुरुदकनागभग्ना वेलातटशिखरिणो यत्र ।। ५७ ।।

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containing big and heavy gems subdued the darkness that pervaded the nether world and checked the diffusion, high up, of the rays of the sun with networks of diamonds that were floating (on its surface) ;

54. —whose water swelled on account of the clear river-waters rising up at night and which was thus clearly indicating that the summits of the Mahendra mountain contained profuse moon-stones and bore water,

55. —which was containing serpents and mountain-peaks that were capable of bearing the weight of the earth, that contained copious brilliant gems that had huge/heavy forms, that propped up the earth and wherein were concealed tortoises and crocodiles that were exhausted through exertion.

56. (They) perceived the huge billows which scattered far and wide the gushes of spray, which augmented the rainbow with the lustre of (their) clear jewels, whose sound was loud and rumbling, which resembled the water-showering clouds and removed the all round heat of the earth ;

57. —(the ocean) where the sandy shores and the mountains that wore the ornaments of coral beads, (that) painted themselves with hosts of pearls and (that) were broken by the water-elephants ;

भृतनिखिलरसातलः सरत्नः शिखरिसमोर्मितिरोहितान्तरीक्षः ।
कुत इह परमार्थतो जलौघो जलनिधिमीयुरतः समेत्य मायाम् ॥ ५८ ॥

शशिरहितमपि प्रभूतकान्तिं विबुधहृतश्रियमप्यनष्टशोभम् ।
मथितमपि सुरैर्दिवं जलौघैः समभिभवन्तमविक्षतप्रभावम् ॥ ५९ ॥

क्षितिकुलगिरिशेषदिग्गजेन्द्रान् सलिलगतामिव नावमुद्वहन्तम् ।
धृतविधुरधरं महावराहं गिरिगुरुपोत्रमपीहितैर्जयन्तम् ॥ ६० ॥

गिरिपरिगतचञ्चलापगान्तं जलनिवहं दधतं मनोभिरामम् ।
गलितमिव भुवो विलोक्य रामं धरणिधरस्तनशुक्लचीनपट्टम् ॥ ६१ ॥

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58. —having reached which (*viz.* the ocean) the monkeys attained an illusion : 'Whence (could) here be in reality a reservoir of water that pervaded the whole nether world, contained gems and veiled the sky with its mountain-like waves ;

59. —(a reservoir) that possessed ample lustre, though it was devoid of the moon, that had not lost its charm though its treasure (Lakṣmī) was snatched away by the gods, overwhelmed the sky by its streams of water though it was churned (crushed) by the gods and whose prowess remained unhurt ;

60. —(a reservoir) which bore the Earth, the dividing mountains, the serpent Śeṣa and the mighty elephants of the quarters like a boat which floated on its waters and which, with its activities, was subduing even the mighty Boar that propped up the supportless earth and had a jaw as big as a mountain ;

61. —(a reservoir) that contained a mass of water that had its end (periphery) in the flowing rivers that encircled the mountains and that was delightful to the mind as though (it were) the white silken garment fallen from the Earth's breasts in the form of mountains.

अपरिमितमहाद्भुतैर्विचित्रश्च्युतमलिनः शुचिभिर्महानलङ्घ्यैः ।
तरुमृगपतिलक्ष्मणक्षितीन्द्रैः समधिगतो जलधिः परं बभासे ॥ ६२ ॥

न भवति महिमा विना विपत्तेरवगमयन्निव पश्यतः पयोधिः ।
अविरतमभवत् क्षणे क्षणेऽसौ शिखरिपृथुप्रथितप्रशान्तवीचिः ॥ ६३ ॥

मृदुभिरपि बिभेद पुष्पबाणैश्चलशिशिरैरपि मारुतैर्ददाह ।
रघुतनयमनर्थपण्डितोऽसौ न च मदनः क्षतमाततान नार्चिः ॥ ६४ ॥

अथ मृदुमलिनप्रभौ दिनान्ते जलधिसमीपगतावतीतलोकौ ।
अनुकृतिमितरेतरस्य मूर्त्योर्दिनकरराघवनन्दनावकार्ष्टाम् ॥ ६५ ॥

अपहरदिव सर्वतो विनोदान् दयितगतं दधदेकधा समाधिम् ।
घनरुचि ववृधे ततोऽन्धकारं सह रघुनन्दनमन्मथोदयेन ॥ ६६ ॥

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62. Devoid of dirt, the vast multicoloured ocean shone excellently (when) arrived at by the immeasurably and highly marvellous, pure and unsurpassable lord of the monkeys, Lakṣmaṇa and King (Rāma).

63. As if making the onlookers realise (that) greatness is not (there) without calamity, the ocean became incessantly possessed of mountain-like, lofty, broad and steady billows moment after moment.

64. Cupid, that expert in mischief, with his flower-arrows, though (they were) delicate, injured and, with the breezes, though (they were) cool with water, scorched the descendant of Raghu ; (yet) he (Cupid) produced neither a wound nor a flame.

65. Then, at the end of the day, (the two), the sun and Raghu's descendant, the lustre of both of whom was soft and dim and who (two) had arrived near the ocean practised an imitation of each other's forms.

66. Thereafter, as if snatching away diversions (entertainments) from everywhere, bearing a single-aimed concentration

अधिजलधि तमः क्षिपन् हिमांऽशुः परिददृशेऽथ दृशां कृतावकाशः ।
विदधदिव जगत् पुनः प्रलीनम् भवति महान् हि परार्थ एव सर्वः ॥ ६७ ॥

अशनिरयमसौ कुतो निरभ्रे शितशरवर्षमसत् तदप्यशार्ङ्गम् ।
इति मदनवशो मुहुः शशाङ्के रघुतनयो न च निश्चिकाय चन्द्रम् ॥ ६८ ॥

कुमुदवनचयेषु कीर्णरश्मिः क्षततिमिरेषु च दिग्वधूमुखेषु ।
वियति च विललास तद्वदिन्दुर्विलसति चन्द्रमसो न यद्वदन्यः ॥ ६९ ॥

शरणमिव गतं तमो निकुञ्जे विटपिनिराकृतचन्द्ररश्म्यरातौ ।
पृथुविषमशिलान्तरालसंस्थं सजलघनद्युति भीतवत् ससाद ॥ ७० ॥

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fixed on his beloved, the cloud-coloured darkness increased along with the rise of Cupid (love) in Rāma.

67. Then the moon which provided (some) scope for the eyes, was seen dispersing the darkness upon the ocean (and), recreating, as it were, the world that had merged. For, all that is magnanimous exist just for the benefit of others.

68. "(Is) this the thunderbolt ? Whence that, too, in a cloudless sky ? A shower of sharp arrows ? That too (has to be) non-existent without a bow." (Thinking) thus, again and again, Rāma who was under the sway of Cupid, could not conclude (that it was) the moon.

69. The moon who had scattered its rays on beds of night-lotuses and the faces of the ladies, *viz.*, the quarters, wherefrom darkness was annihilated, shone so gracefully in the sky, as none else than moon could shine.

70. Seated in the interstices between huge uneven boulders, the darkness whose colour was like that of a water-cloud and which had gone for shelter in the bowers wherefrom the enemies in the form of the moonrays were driven out by the trees, hid itself like one frightened.

अथ नयनमनोहरोऽभिरामः स्मर इव चित्तभवोऽप्यवामशीलः ।
रघुसुतमनुजो जगाव वाचं सजलघनस्तनयित्नुतुल्यघोषः ॥ ७१ ॥

"पतिवधपरिलुप्तलोलकेशीर्नयनजलापहृताञ्जनौष्ठरागाः ।
कुरु रिपुवनिता जहीहि शोकं क्व च शरणं जगतां भवान् क्व मोहः ॥ ७२ ॥

अधिगतमहिमा मनुष्यलोके बत सुतरामवसीदति प्रमादी ।
गजपतिरुरुशैलशृङ्गवर्ष्मा गुरुरवमज्जति पङ्कभाङ् न दारु ।' ७३ ॥

बोद्धव्यं किमिव हि यत् त्वया न बुद्धं किं वा ते निमिषितमप्यबुद्धिपूर्वम् ।
लब्धात्मा तव सुकृतैरनिष्टशङ्की स्नेहौघो घटयति मां तथापि वक्तुम्" ॥ ७४ ॥

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71. Now, attractive to the eyes and the mind, handsome, and, though occupying the mind (but) not perverse in nature like Cupid, the younger brother whose voice was comparable to the thunder of a water-cloud, spoke to the descendant of Raghu (these) words :

72. "Make the enemy's wives bereft of (their) waving hair through the slaughter of (their) husbands and get the paint on (their) lips washed off by tears from (their) eyes. Abandon grief. Where are you, the refuge of the worlds, and where is (this) depravity ? (The two are incompatible).

73. "Alas ! one who has attained greatness in this world of human beings and, (then) commits an error, suffers a greater downfall. A huge and mighty elephant whose form is like the summit of a great mountain and who is caught in mud, sinks deeper (but) not so (a log of) wood.

74. "Which thing that is worth knowing is not known to you ? Or, have you even winked thoughtlessly ? Still, the flow of affection (in me), that has its origin in meritorious deeds and that is afraid of evil befalling you, goads me to speak (to you as above)."

सौमित्रेरिति वचनं निशम्य रामो जृम्भावान् भुजयुगलं विभज्य निद्रान् ।
अध्यष्ठाच्छिशयिषया प्रवालतल्पं रक्षार्थं प्रतिदिशमादिशन् प्लवङ्गान् ॥ ७५ ॥

इति भट्टिकाव्ये सीताभिज्ञानदर्शनं नाम दशमः सर्गः ॥

(प्रसन्नकाण्डे प्रथमः परिच्छेदः)

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75. On hearing this speech of the son of Sumitrā, Rāma about to sleep, yawning and deploying monkeys in each direction for guarding (the camp), occupied a bed of leaves, with the desire of sleeping, separating his pair of arms (one under and one over the head).

Here ends canto X of Bhaṭṭikāvya named

PERCEIVING THE CREST JEWEL OF SITĀ

(Part I of Prasanna-kāṇḍa)

अथ एकादशः सर्गः

अथाऽस्तमासेदुषि मन्दकान्तौ पुण्यक्षयेणेव निधौ कलानाम् ।
समाललम्बे रिपुमित्रकल्पैः पद्मैः प्रहासः कुमुदैर्विषादः ॥ १ ॥

दूरं समारुह्य दिवः पतन्तं भृगोरिवेन्दुं विहितोपकारम् ।
बद्धानुरागोऽनुपपात तूर्णं तारागणः सम्भृतशुभ्रकीर्तिः ॥ २ ॥

क्व ते कटाक्षाः क्व विलासवन्ति प्रोक्तानि वा तानि ममेति मत्वा ।
लङ्काङ्गनानामवबोधकाले तुलामनारुह्य गतोऽस्तमिन्दुः ॥ ३ ॥

NOW CANTO XI

1. Now, as the moon, whose lustre was dimmed as though on account of the waning of its religious merit, was about to set, full blooming and gloom were attained (respectively) by the sun-lotuses and the moon lotuses (which were) comparable to its enemies and friends.

2. The hosts of stars, which had fixed (their) love upon the moon, and had acquired clear fame, hastily fell (*i.e.*, set) following it, which after rising for up the sky (the previous night) was (now) falling down (*i.e.* , setting) as if from a precipice (but) after it had conferred obligations (upon them).

3. "Where do I possess those sidelong glances or those graceful utterances ?" Reflecting thus and having been (proved) incapable of standing comparison (with them), the moon went to set, at the waking time of the ladies of Laṅkā.

मानेन तल्पेष्वयथामुखीना मिथ्याप्रसुप्तैर्गमितत्रियामाः ।
स्त्रीभिर्निशातिक्रमविह्वलाभिर्दृष्टेऽपि दोषे पतयोऽनुनीताः ॥ ४ ॥

ईर्ष्याविरुग्णाः स्थिरबद्धमूला निरस्तनिःशेषशुभप्रतानाः ।
आप्यायिता नेत्रजलप्रसेकैः प्रेमद्रुमाः संरुरुहुः प्रियाणाम् ॥ ५ ॥

ततः समाशङ्कितविप्रयोगः पुनर्नवीभूतरसोऽवितृष्णः ।
स्मरस्य सन्तं पुनरुक्तभावं नाऽऽवर्तमानस्य विवेद लोकः ॥ ६ ॥

वृत्तौ प्रकाशं हृदये कृतायां सुखेन सर्वेन्द्रियसंभवेन ।
संकोचमेवाऽसहमानमस्थादशक्तवद् वञ्चितमानि चक्षुः ॥ ७ ॥

पीने भटस्योरसि वीक्ष्य भुग्नांस्तनुत्वचः पाणिरुहान् सुमध्या ।
इच्छाविभङ्गाकुलमानसत्वाद् भर्त्रे नखेभ्यश्च चिरं जुजूरे ॥ ८ ॥

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4. The husbands who, through pride, had turned away their faces in the beds and had passed three parts (of the night) in feigned sleep, were entreated by the wives that were distressed at the dwindling of the night, even though (their) faults had been noticed.

5. Hurt through jealousy, the lovers' trees in the form of love, whose roots were firmly fixed, but whose auspicious tendrils were cut off without remnant, grew up (when) nourished by the sprinklings of water from the eyes.

6. Thereafter the unsatiated people who feared separation, and whose addiction (interest) was revived again, did not notice the (oft) occurring recurrence of Cupid who was wandering around.

7. The ecstacy arising in all the senses having taken its seat in the heart, the intolerant eye, regarding itself as deceived, resorted to more contraction, like a weak person.

8. On seeing her nails that (usually) injured the body reversed on the stout chest of the warrior, the shapely-waisted lady got wild for long (both) with her husband and her nails, her mind being agitated by the defeat of her intention.

स्रस्ताङ्गचेष्टो विनिमीलिताऽक्षः स्वेदाम्बुरोमोद्गमगम्यजीवः ।
अशेषनष्टप्रतिभापटुत्वो गाढोपगूढो दयितैर्जनोऽभूत् ॥ ९ ॥

तमः प्रसुप्तं मरणं सुखं नु मूर्च्छा नु माया नु मनोभवस्य ।
किं तत् कथं वेत्युपलब्धसंज्ञा विकल्पयन्तोऽपि न संप्रतीयुः ॥ १० ॥

वक्षः स्तनाभ्यां मुखमाननेन गात्राणि गात्रैर्घटयन्नमन्दम् ।
स्मरातुरो नैव तुतोष लोकः पर्याप्तता प्रेम्णि कुतो विरुद्धा ॥ ११ ॥

स्रस्ताङ्गयष्टिः परिरभ्यमाणा संदृश्यमानाप्युपसंहृताक्षी ।
अनूढमाना शयने नवोढा परोपकारैकरसैव तस्थौ ॥ १२ ॥

आलिङ्गितायाः सहता त्रपावांस्त्रासाभिलाषानुगतो रतादौ ।
विश्वासितायाः रमणेन वध्वा विमर्दरम्यो मदनो बभूव ॥ १३ ॥

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9. Tightly embraced by the lovers, the womenfolk were rendered as ones who had lost the activity of (their) limbs, closed their eyes, had life inferable only from the rise of sweat and horripilation, and had their skill of genius totally lost.

10. "(Was it) indeed a blacking out, or sleep, or death, or ecstacy, or unconsciousness, or a jugglery of Cupid ?" Thus conjecturing variously after regaining consciousness, as to what and how (it was), they did not identify (it) all the same.

11. Rubbing hard the chest with the breasts, the mouth with face, limbs with limbs, people afflicted with Cupid (love) were not at all satiated. Whence (can there be) the incompatible satiation in love ?

12. The newly-married bride who had let lose (her) slender frame of body, who, though (she was) being closely observed, had closed her eyes and bore no pride, sat on the bed like one whose only interest was (in) obliging the other.

13. Cupid was bashful in the case of the bride (who was) suddenly embraced, followed by fear and longing at the beginning of the intercourse (and subsequently) pleasurable on account of crushing, being reassured by the lover.

सामोन्मुखेनाऽऽच्छुरिता प्रियेण दत्तेऽथ काचित् पुलकेन भेदे ।
अन्तःप्रकोपापगमाद् विलोला वशीकृता केवलविक्रमेण ॥ १४ ॥

गुरुर्दधाना परुषत्वमन्या कान्ताऽपि कान्तेन्दुकराभिमृष्टा ।
प्रह्लादिता चन्द्रशिलेव तूर्णं क्षोभात् स्रवत्स्वेदजला बभूव ॥ १५ ॥

शशाङ्कनाथापगमेन धूम्रां मूर्च्छापरीतामिव निर्विवेकाम् ।
ततः सखीव प्रथितानुरागा प्राबोधयद् द्यां मधुराऽरुणश्रीः ॥ १६ ॥

अवीततृष्णोऽथ परस्परेण क्षणादिवाऽऽयातनिशावसानः ।
दुःखेन लोकः परवानिवाऽगात् समुत्सुकः स्वप्ननिकेतनेभ्यः ॥ १७ ॥

अर्धोत्थितालिङ्गितसन्निमग्नो रुद्धः पुनर्यान् गमनेऽनभीप्सुः ।
व्याजेन निर्याय पुनर्निवृत्तस्त्यक्तान्यकार्यः स्थित एव कश्चित् ॥ १८ ॥

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14. Then, tenderly scratched by her lover who was favourable to reconciliation, a certain lady who was fully relaxed on account of the departure of internal anger, was won over through sheer force, her secret (longing) being given out by horripilation.

15. Bold and harbouring harshness, though charming, another one caressed by the (ray-like) hands of her moon-like lover, (getting) quickly overjoyed, was, through excitement, dripping with perspiration like a moon-stone.

16. Then the sweet lustre of the morning twilight which had exhibited her redness (love), awakened, like a female friend, the sky (which was) gloomy on the departure of her lord, the Moon, and was void of discrimination as though enveloped in a swoon.

17. Then the couple whose desire was not exhausted by one another, to whom the end of the night had arrived as if in a moment, came out of the sleeping chambers (but still) full of longing, as though under the sway of somebody else.

18. Half arisen, (but) embraced and (then) sunk down, restricted again when about to go, (but) not desirous of going,

तालेन सम्पादितसाम्यशोभं शुभावधानं स्वरबद्धरागम् ।
पदैर्गतार्थं नृपमन्दिरेषु प्रातर्जगुर्मङ्गलवत् तरुण्यः ॥ १९ ॥

दुरुत्तरे पङ्क इवाऽन्धकारे मग्नं जगत् सन्ततरश्मिरज्जुः ।
प्रनष्टमूर्तिप्रविभागमुद्यन् प्रत्युज्जहारेव ततो विवस्वान् ॥ २० ॥

पीतौष्ठरागाणि हृताञ्जनानि भास्वन्ति लोलैरलकैर्मुखानि ।
प्रातः कृतार्थानि यथा विरेजुस्तथा न पूर्वेद्युरलङ्कृतानि ॥ २१ ॥

प्रजागराताम्रविलोचनान्ता निरञ्जनालक्तकपत्रलेखाः ।
तुल्या इवाऽऽसन् परिखेदतन्व्यो वासच्युताः सेवितमन्मथाभिः ॥ २२ ॥

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a certain (lover) returned under (some) pretext after having gone and abandoned all other work, and just stayed on.

19. At daybreak, in the royal palaces, young ladies sang an (auspicious) song in which the charm of uniformity was achieved with beats (keeping time), the concentration was excellent, the *raga* produced by (appropriate) notes and the sense was conveyed by words.

20. The rising sun which had spread the ropes of rays, pulled out the world that had sunk down into the mud-like darkness that was hard to emerge out from and had lost the distinctness of (its) forms.

21. The shining faces wherefrom the paint on the lips had been licked off and the collyrium (from the eyes) had come off (but only after they) had fulfilled their purpose, looked so brilliant in the early morning, (as though) they had never been embellished so the previous day.

22. The women that were deprived of the company (of their husbands), the corners of whose eyes were reddish through wakefulness and who did not have (any more) collyrium and lac-painting of leaves and who were ematiated by excessive worry (fatigue), were comparable to those who had enjoyed love.

आबद्धनेत्राञ्जनपङ्कलेशस्ताम्बूलरागं बहुलं दधानः ।
चकार कान्तोऽप्यधरोऽङ्गनानां सहोषितानां पतिभिर्लघुत्वम् ॥ २३ ॥

चक्षूंषि कान्तान्यपि साञ्जनानि ताम्बूलरक्तं च सरागमोष्ठम् ।
कुर्वन् सवासं च सुगन्धि वक्त्रं चक्रे जनः केवलपक्षपातम् ॥ २४ ॥

क्षतैरसंचेतितदन्तलब्धैः संभोगकालेऽवगतैः प्रभाते ।
अशङ्कताऽन्योन्यकृतं व्यलीकं वियोगबाह्योऽपि जनोऽतिरागात् ॥ २५ ॥

नेत्रेषुभिः संयुतपक्ष्मपत्त्रैः कर्णान्तकृष्टैरुरुकेशशूलाः ।
स्तनोरुचक्रास्ततकर्णपाशाः स्त्रीयोधमुख्या जयिनो विचेरुः ॥ २६ ॥

पयोधरांश्चन्दपङ्कदिग्धान् वासांसि चाऽमृष्टमृजानि दृष्ट्वा ।
स्त्रीणां सपत्न्यो जहृषुः प्रभाते मन्दायमानानुशयैर्मनोभिः ॥ २७ ॥

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23. Bearing the ample redness of the betel roll, the attractive lower lip to which a bit of wet collyrium from the eyes had got stuck brought lowliness to the ladies who had stayed in the company of their husbands.

24. (In) making even their charming eyes have collyrium, their (already) colourful lip reddened with betel roll and their fragrant mouth have scent, mere partiality was practised by the womenfolk.

25. On account of the scars that were unknowingly received from the teeth at the time of intercourse and detected in the morning, even the couple that was without separation, suspected, through excessive love, a fraud practised by each upon the other.

26. The chief warriors, in the form of ladies who bore spears in the form of (their) long hair, huge discs of breasts, and wide nooses of ears, moved about winning victory with the arrows of eyes to which feathers of eyelashes were fixed and which were stretched (right) up to the tips of their ears.

27. On observing the ladies' breasts besmeared with sandal paste and (their) garments having their cleanness unsullied, (their) co-wives rejoiced in their minds wherefrom deep hatred was softening down.

स्मरातुरे चेतसि लब्धजन्मा रराज लोलोऽपि गुणापहार्यः ।
कुतूहलान्नेत्रगवाक्षसंस्थः पश्यन्निवाऽन्योन्यमुखानि रागः ॥ २८ ॥

गतेऽतिभूमिं प्रणये प्रयुक्तानबुद्धिपूर्वं परिलुप्तसंज्ञः ।
आत्मानुभूतानपि नोपचारान् स्मरातुरः संस्मरति स्म लोकः ॥ २९ ॥

वस्त्रैरनत्युल्बणरम्यवर्णैर्विलेपनैः सौरभलक्षणीयैः ।
आस्यैश्च लोकः परितोषकान्तैरसूचयल्लब्धपदं रहस्यम् ॥ ३० ॥

प्रातस्तरां चन्दनलिप्तगात्राः प्रच्छाद्य हस्तैरधरान् वदन्तः ।
शाम्यन्निमेषाः सुतरां युवानः प्रकाशयन्ति स्म निगूहनीयम् ॥ ३१ ॥

"साम्नैव लोके विजितेऽपि वामे किमुद्यतं भ्रूधनुरप्रसह्यम् ।
हन्तुं क्षमो वा वद लोचनेषुर्दिग्धो विषेणेव किमञ्जनेन ॥ ३२ ॥

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28. Though fickle and removable by (the opposite) quality, the passion that had taken (its) birth in the mind agitated by Cupid and was seated through curiosity in the windows in the form of eyes as though looking at each others' faces, shone (brightly).

29. Love having reached its utmost height (culmination), a couple whose awareness had disappeared and was agitated by Cupid did not remember the actions that were committed unknowingly, though they were experienced by their own selves.

30. The couple indicated the secret that had (left) its marks by means of the garments that did not bear bright attractive hues, the unguents (that were) detectable only through fragrance and faces that beamed with satisfaction.

31. In the morning, speaking after covering (their) lower lips with (their) palms and suppressing their winks, young men whose limbs were besmeared with sandal paste, revealed more openly what was to be concealed.

32. "While a person is vanquished even by mere concilia-tion, Oh adverse one, why is this unbearable bow raised ? Or, say why is the arrow of the eye, which is (by itself) capable of killing, besmeared with the poison-like collyrium ?

दन्तच्छदे प्रज्वलिताग्निकल्पे ताम्बूलरागस्तृणभारतुल्यः ।
न्यस्तः कि''मित्यूचुरुपेतभावा गोष्ठीषु नारीस्तरुणीर्युवानः ॥ ३३ ॥

सुखावगाहानि युतानि लक्ष्म्या शुचीनि सन्तापहराण्युरूणि ।
प्रबुद्धनारीमुखपङ्कजानि प्रातः सरांसीव गृहाणि रेजुः ॥ ३४ ॥

संमृष्टसिक्तार्चितचारुपुष्पैर् आमोदवद्द्रव्यसुगन्धभागैः ।
लक्ष्मीर्विजिग्ये भवनैः सभृङ्गैः सेव्यस्य देवैरपि नन्दनस्य ॥ ३५ ॥

अक्ष्णोः पतन् नीलसरोजलोभाद् भृङ्गः करेणाऽल्पधिया निरस्तः ।
ददंश ताम्राम्बुरुहाभिसन्धिस्तृष्णातुरः पाणितलेऽपि धृष्णुः ॥ ३६ ॥

विलोलतां चक्षुषि हस्तवेपथुं भ्रुवोर्विभङ्गं स्तनयुग्मवल्गितम् ।
विभूषणानां क्वणितं च षट्पदो गुरुर्यथा नृत्यविधौ समादधे ॥ ३७ ॥

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33. "On the lip, comparable to fire, why is there the red dye of the betel-roll, comparable to a bundle of grass ?" Thus did the young men, in whom love had advanced, address the young damsels.

34. Pleasurable to enter into, possessed of riches, clean, removers of heat and spacious, the houses wherein had bloomed the lotuses in the form of the faces of the ladies glittered in the morning, like lakes (pleasurable to a dip, clear, removers of heat, vast and having blooming lotuses).

35. By the mansions that were swept, sprinkled and decorated with beautiful flowers, whose parts were scented with materials bearing sweet fragrance and (that were) possessed of bees, was vanquished the splendour of even the Nandanavana (that was) enjoyable even to the gods.

36. Attacking the eyes through a craving for the blue lotus and warded off with her hand by (a lady) of low intellect, the daring bee, distressed by thirst and under the wrong impression that (the hand was) a red lotus, stung the palm of the hand too.

37. Like an instructor in the practice of dance, the bee

अथाऽनुकूलान् कुलधर्मसम्पदो विधाय वेशान् सुदिवः पुरीजनः ।
प्रबोधकाले शतमन्युविद्विषः प्रचक्रमे राजनिकेतनं प्रति ॥ ३८ ॥

शैलेन्द्रशृङ्गेभ्य इव प्रवृत्ता वेगाज्जलौघाः पुरमन्दिरेभ्यः ।
आपूर्य रथ्याः सरितो जनौघा राजाङ्गनाम्भोधिमपूरयन्त ॥ ३९ ॥

प्रबोधकालात् त्रिदशेन्द्रशत्रोः प्रागूर्ध्वशोषं परिशुष्यमाणाः ।
हीना महान्तश्च समत्वमीयुर्द्वाःस्थैरवज्ञापरुषाक्षिदृष्टाः ॥ ४० ॥

गुरूरुचञ्चत्करकर्णजिह्वैरवज्ञयाऽऽग्राङ्गुलिसंगृहीतैः ।
रक्षांस्यनायासहृतैरुपास्थुः कपोललीनालिकुलैर्गजेन्द्रैः ॥ ४१ ॥

निकृत्तमत्तद्विपकुम्भमांसैः सम्पृक्तमुक्तैर्हरयोऽग्रपादैः ।
आनिन्यिरे श्रेणिकृतास्तथाऽऽन्यैः परस्परं वालधिसन्निबद्धाः ॥ ४२ ॥

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set tremulousness in the eyes, tremor in the hands, knitting in the eyebrows and jingling in the ornaments.

38. Thereafter, having put on an attire befitting their families, offices and riches, the citizens to whom (every) day was auspicious, walked at the awakening time, towards the royal palace of the enemy of Indra.

39. Like water-streams flowing speedily from the summits of a huge mountain, streams of people proceeding from the city mansions, filled up the ocean in the form of the royal courtyard, after having flooded the rivers in the form of streets.

40. (Even) before the awakening time of the enemy of the lord of gods, the small and the great looked upon by the door-keepers with eyes harsh in disrespect, attained equality, being parched (while) just standing (waiting to enter).

41. Demons waited with excellent elephants whose wide and huge trunks, ears and tongues were waving, elephants which were controlled contemptfully with the small of the finger, which were fetched effortlessly and on whose temples rested swarms of bees.

42. By (some) others were brought lions that were arranged into rows and tied to one another with (their own) tails,

उपेक्षिता देवगणैस्त्रसद्भिर्निशाचरैर्वीतभयैर्निकृत्ताः ।
तस्मिन्नदृश्यन्त सुरद्रुमाणां सजालपुष्पस्तबकाः प्रकीर्णाः ॥ ४३ ॥

निराकरिष्णुर्द्विजकुञ्जराणां तृणीकृताशेषगुणोऽतिमोहात् ।
पापाशयानभ्युदयार्थमार्चीत् प्राग्ब्रह्मरक्षःप्रवरान् दशास्यः ॥ ४४ ॥

मायाविभिस्त्रासकरैर्जनानामाप्तैरुपादानपरैरुपेतः ।
सतां विघातैकरसैरविक्षत् सदः परिक्षोभितभूमिभागम् ॥ ४५ ॥

विधृतनिशितशस्त्रैस्तद्युतं यातुधानै-
रुरुजठरमुखीभिः सङ्कुलं राक्षसीभिः ।
श्वगणिशतविकीर्णं वागुरावन्मृगीभि-
र्वनमिव सभयाभिर्देवबन्दीभिरासीत् ॥ ४६ ॥

(and which were distinguished) by their paws that had torn off flesh from the temples of elephants in heat and (hence) had pearls stuck in them.

43. Unheeded by the fearing hosts of gods (and) plucked by the demons whose fear was gone, the bunches of flowers, along with the buds of divine trees, were seen therein.

44. Rāvaṇa, who, desirous of subduing them, trifled with one and all of their virtues, worshipped first, for the sake of prosperity, the best of brahmin-demons whose intentions were sinful.

45. Accompanied by friends who possessed magical powers that aroused fear in people and whose only interest was the destruction of the good, he entered the assembly wherein a part of the ground was shaken.

46. Occupied by demons who wielded sharp weapons, crowded with demonesses whose bellies and mouths were huge, the assembly, on account of the terror-stricken captive goddesses, was like a forest strewn with hundreds of hunters and interspersed with female deer (caught) in nets.

जलद इव तडित्वान् प्राज्यरत्नप्रभाभिः
प्रतिककुभमुदस्थन् निस्वनं धीरमन्द्रम् ।
शिखरमिव सुमेरोरासनं हैममुच्चै-
विविधमणिविचित्रं प्रोन्नतं सोऽध्यतिष्ठत् ॥ ४७ ॥

इति भट्टिकाव्ये प्रभातवर्णनं नामैकादशः सर्गः ॥

(प्रसन्नकाण्डे द्वितीयः परिच्छेदः ॥)

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47. By the lustre of his copious jewels resembling a cloud harbouring the lightning, projecting a deep and low peal in every direction, he ascended a lofty golden throne, variegated with numerous jewels and resembling the summit of the Sumeru mountain.

Here ends canto XI of Bhaṭṭikāvya named

DESCRIPTION OF THE DAWN

(Pt. II of Prasanna-kāṇḍa)

अथ द्वादशः सर्गः

ततो विनिद्रं कृतदेवताऽर्चं दृष्टचैव चित्तप्रशमं किरन्तम् ।
आविष्कृताङ्गप्रतिकर्मरम्यं विभीषणं वाचमुवाच माता ॥ १ ॥

"प्रबाधमानस्य जगन्ति धीमन् ! त्वं सोदरस्याऽतिमदोद्धतस्य ।
आनन्दनो नाकसदां प्रशान्ति तूर्णं विषस्याऽमृतवत् कुरुष्व ॥ २ ॥

कुर्यास्तथा येन जहाति सीतां विषादनीहारपरीतमूर्तिम् ।
स्थितां क्षितौ शान्तशिखाप्रतानां तारामिव त्रासकरीं जनस्य ॥ ३ ॥

यावन्न संत्रासितदेवसंघः पिण्डो विषस्येव हरेण भीष्मः ।
संग्रस्यतेऽसौ पुरुषाधिपेन द्रुतं कुलानन्द ! यतस्व तावत् ॥ ४ ॥

NOW CANTO XII

1. Then to Vibhīṣaṇa whose sleep was over, who had offered worship to the deity, who bestowed mental quietude by a mere glance and who was attractive on account of the visible embellishment of (his) body, (his) mother spoke (these) words.

2. "Oh intelligent one, you, delightful to the gods, bring about mental quietude to your co-uterine brother, who is greatly tormenting the worlds and is haughty with excessive arrogance, just as nectar allays poison.

3. "You may so arrange that he would give back Sītā whose body is enveloped in the mist of grief, (who is) seated on the ground, whose long stretch of hair is dull and who instills fear in the people like a meteor enveloped in the mist of poison, which has fallen on the earth with its blaze of fire extinguished.

4. Oh joy of (our) family ! exert (yourself) before (Rāvaṇa) who has greatly terrified the hosts of gods, who is

हृता जनस्थानसदो निकायाः, कृता जितोत्खातभटद्रुमा पूः ।
सदांसि दग्धानि विधेयमस्मिन् यद् बन्धुना तद् घटयस्व तस्मिन्" ॥ ५ ॥

चिकीर्षिते पूर्वतरं स तस्मिन् क्षेमंकरेऽर्थे मुहुरीर्यमाणः ।
मात्राऽऽतिमात्रं शुभयैव बुद्ध्या चिरं सुधीरभ्यधिकं समाधात् ॥ ६ ॥

दौवारिकाभ्याहतशक्रदूतं सोपायनोपस्थितलोकपालम् ।
साशङ्कभीष्माप्तविशन्निशाटं द्वारं ययौ रावणमन्दिरस्य ॥ ७ ॥

दूरात् प्रतीहारनतः स वार्तां पृच्छन्ननावेदितसंप्रविष्टः ।
सगौरवं दत्तपथो निशाटैरैक्षिष्ट शैलाग्रमिवेन्द्रशत्रुम् ॥ ८ ॥

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diresome like a lump of poison, and is not annihilated by the lord of men, just as the terrific block of poison which was swallowed by Hara (Śiva).

5. "Hosts (of demons) residing in the Janasthāna are slain, the capital is made to have its warriors vanquished, trees uprooted, and houses burnt ; accomplish what ought to be done by a brother in this (calamity or position)."

6. Being (thus) repeatedly urged with a certainly well-meaning intention by his mother for the beneficient purpose which was already desired (by him) to be accomplished, that well-meaning Vibhīṣaṇa pondered (still) more, for a long time.

7. He went to the door of Rāvaṇa's palace where the messengers of Indra were beaten up by the door-keepers, where the Lokapālas had arrived with presents, and wherein were entering the fear-entertaining, terrific demon brethren.

8. Asking for news, (Vibhīṣaṇa) who was saluted from a distance by the doorkeepers, who was escorted without being announced and for whom a way was made respectfully by the demons, saw the enemy of Indra (Rāvaṇa) like a mountain summit,

कृशानुवर्ष्मण्यधिरूढमुच्चैः सिंहासने संक्षयमेघभीमम् ।
निसर्गतीक्ष्णं नयनस्फुलिङ्गं युगान्तवह्नेरिव धूमराशिम् ॥ ९ ॥

प्रीत्याऽपि दत्तेक्षणसन्निपातं भयं भुजङ्गाधिपवद् दधानम् ।
तमःसमूहाकृतिमप्यशेषानूर्जा जयन्तं प्रथितप्रकाशान् ॥ १० ॥

तं रत्नदायं जितमृत्युलोका रात्रिञ्चराः कान्तिभृतोऽन्वसर्पन् ।
प्रमुक्तमुक्ताफलमम्बुवाहं संजाततृष्णा इव देवमुख्याः ॥ ११ ॥

स किङ्करैः कल्पितमिङ्गितज्ञैः सम्बाधकं पूर्वसमागतानाम् ।
सिंहासनोपाश्रितचारुबाहुरध्यास्त पीठं विहितप्रणामः ॥ १२ ॥

ततो दशास्यः क्षुभिताहिकल्पं दीप्राङ्गुलीयोपलमूढरत्नम् ।
अनेकचञ्चन्नखकान्तिजिह्वं प्रसार्य पाणिं समितिं बभाषे ॥ १३ ॥

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9. —seated on a lofty throne lustrous like the fire, terrific like the clouds of destruction, stern by nature, having spark-like eyes, a mass of smoke, as it were, of the (all-destructive) fire at the end of an aeon,

10. —instilling fear like the lord of serpents even (if) (his) multitudinous eyes were east out of love, and subduing with (his) radiance one and all of those that emanated light though himself having a form resembling a mass of darkness.

11. The demons, who had conquered the mortal world, who were bearing lustre and in whom a thirst (for jewels) has arisen, approached him, the distributor of gems, just as the chiefs of gods that have conquered the world of death and in whom thirst is aroused at the approach of the cloud which showers pearls.

12. (Vibhīṣaṇa) who had made (his) salutations and who rested his charming arm on the throne, sat on a seat fetched by servants conversant with (Rāvaṇa's) intention, causing the earlier visitors to shrink (back).

13. Then, Rāvaṇa, having stretched out (his) palm that resembled an enraged cobra, the gem in the ring on which was

"शक्तैः सुहृद्भिः परिदृष्टकार्यैराम्नातिभिर्नीतिषु बुद्धिमद्भिः ।
युष्मद्विधैः सार्धमुपायविद्भिः सिध्यन्ति कार्याणि सुमन्त्रितानि ॥ १४ ॥

उपेक्षिते वालिखरादिनाशे दग्धे पुरेऽक्षे निहते स-भृत्ये ।
सैन्ये द्विषां सागरमुत्तितीर्षावनन्तरं ब्रूत यदत्र युक्तम्" ॥ १५ ॥

भुजांसवक्षःस्थलकार्मुकासीन् गदाश्च शूलानि च यातुधानाः ।
परामृशन्तः प्रथिताभिमानाः प्रोचुः प्रहस्तप्रमुखा दशास्यम् ॥ १६ ॥

"अखण्डचमानं परिखण्डच शक्रं त्वं पण्डितंमन्यमुदीर्णदण्डः ।
नराभियोगं नृभुजां प्रधान ! मन्त्रोन्मुखः किं नयसे गुरुत्वम् ॥ १७ ॥

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shining and which bore jewels and which had tongues in the form of sparkling beams from his numerous nails, addressed the assembly.

14. "Undertakings which are well deliberated with capable and intelligent friends like you, who have seen action, studied political sciences and are conversant with the (four-fold) remedies, (are bound to) succeed.

15. "The destruction of Vāli, Khara and others having been disregarded, the city being burnt, Akṣa being killed along with his attendants and the army of the enemy being desirous of crossing the ocean, —say what should be done here (under such circumstances)."

16. (Respectfully) touching (their) arms, shoulders, broad chests, bows, swords, maces and spikes, the demons, whose pride was well known and whose chief was Prahasta, said to Rāvaṇa :

17. "Oh Chief of cannibals ! Having totally broken down Indra whose pride was industructible and who vainly regarded himself intelligent, why do you, whose might is enhanced and who are inclined to (take) counsel, raise to importance the conflict with a man ?

निर्यत्स्फुलिङ्गाकुलधूमराशिं किं ब्रूहि भूमौ पिनषाम भानुम् ।
आ दन्तनिष्पीडितपीतमिन्दुं ष्ठीवाम शुष्केक्षुलतास्थिकल्पम् ॥ १८ ॥

सराघवैः किं बत वानरैस्तैर् यैः प्रातराशोऽपि न कस्यचिन्नः ।
सस्थाणुकैलासधराऽभिधत्स्व, किं द्यौरधोऽस्तु क्षितिरन्तरिक्षे ॥ १९ ॥

चापल्ययुक्तस्य हरेः कृशानुः समेधितो बालधिभाक् त्वदीयैः ।
शस्त्रेण वध्यस्य गलन्नधाक्षीद् राजन् ! प्रमादेन निजेन लङ्काम्" ॥ २० ॥

अथाऽञ्चितोरस्कमुदीर्णदृष्टिः कृत्वा विवक्षाप्रवणं शरीरम् ।
विवृत्तपाणिर्विहितोत्तरार्थं विभीषणोऽभाषत यातुधानान् ॥ २१ ॥

"युद्धाय राज्ञा सुभृतैर्भवद्भिः संभावनायाः सदृशं यदुक्तम् ।
तत् प्राणपण्यैर्वचनीयमेव, प्रज्ञा तु मन्त्रेऽधिकृता न शौर्यम् ॥ २२ ॥

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18. "Say, shall we powder on the ground the sun from whom will shoot out a mass of smoke mingled with spark ? Ah ! or shall we spit out, like dry bagasse of sugarcane, the moon sucked up, after being completely squeezed with our teeth ?

19. "Alas, what with those monkeys (coming here), along with the two Raghu princes with whom even the breakfast of any one of us (will not be provided for) ? Oh holder of the Kailāsa together with Śiva, say, if the heaven should be (placed) underneath and the earth up in the sky !

20. "Oh King, (it was only) the fire enkindled by your own (men) and resting (burning) on the tail of the monkey which was full of rashness and deserved to be killed with a weapon, falling off, that burnt down Laṅkā —(all) through (our) own mistake."

21. Now, having rendered his body (posture) suitable to his desire to speak, Vibhīṣaṇa, whose chest was bedecked, sight fixed and right-hand stretched out, spoke to the demons, so as to convey a magnificent counsel.

22. "Whatever, worthy of (your) prestige, has been spoken by you, who have been well maintained by the King for

यच्चापि यत्नादृतमन्त्रवृत्तिर्गुरुत्वमायाति नराभियोगः ।
वशीकृतेन्द्रस्य कृतोत्तरोऽस्मिन् विध्वंसिताशेषपुरो हनूमान् ॥ २३ ॥

अग्निः प्रमादेन ददाह लङ्कां वध्यस्य देहे स्वयमेधितश्चेत् ।
विमृश्य तद् देवधियाऽभिधत्त ब्रह्मास्त्रबन्धोऽपि यदि प्रमादः ॥ २४ ॥

जगन्त्यमेयाद्भुतभावभाञ्जि जिताभिमानाश्च जना विचित्राः ।
कार्ये तु यत्नं कुरुत प्रकृष्टं मा नीतिगर्भान् सुधियोऽवमन्ध्वम् ॥ २५ ॥

वृद्धिक्षयस्थानगतामजस्रं वृत्तिं जिगीषुः प्रसमीक्षमाणः ।
घटेत सन्ध्यादिषु यो गुणेषु लक्ष्मीर्न तं मुञ्चति चञ्चलाऽपि ॥ २६ ॥

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the sake of war, ought necessarily to be said by those whose life is (their) stake (or price). In (political) counsel, however, discretion is authorised, not bravery.

23. "In respect of what (you said), 'A conflict with a man wherein a recourse to counsel has been respectfully and industriously taken by one (Rāvaṇa) who brought Indra under control, attains importance,' Hanūmān who devastated the whole city has already made the reply.

24. "If fire enkindled by ourselves on the body of one who deserved to be killed, burnt out Laṅkā by mistake, then say, after considering well with a divine intellect, whether noosing him with the missile of Brahmā was also a mistake.

25. "The worlds contain diverse temperaments and various types of people who have vanquished ego. You may undertake the utmost effort in (your) task ; but do not disregard those of good intellect who are saturated with political strategy.

26. "(The Goddess of) Wealth, though fickle, does not abandon (a king) who desires victory, who has been incessantly and properly watching the tendency (of the enemy) obtained in prosperity, decline and stability, and strives along the right course of action such as peace etc.

उपेक्षणीयैव परस्य वृद्धिः प्रनष्टनीतेरजितेन्द्रियस्य ।
मदादियुक्तस्य विरागहेतुः समूलघातं विनिहन्ति याऽऽन्ते ॥ २७ ॥

जनानुरागेण युतोऽवसादः फलानुबन्धः सुधियाऽऽत्मनोऽपि ।
उपेक्षणीयोऽभ्युपगम्य सन्धिं कामादिषड्वर्गजिताधिपेन ॥ २८ ॥

यदा विगृह्णन् न च सन्दधानो वृद्धिं क्षयं चाऽनुगुणं प्रपश्येत् ।
आसीत राजाऽऽवसरप्रतीक्षस्तदा प्रयासं वितथं न कुर्यात् ॥ २९ ॥

सन्धौ स्थितो वा जनयेत् स्ववृद्धिं हन्यात् परं वोपनिषत्प्रयोगैः ।
आश्रावयेदस्य जनं परैर्वा विग्राह्य कुर्यादवहीनसन्धिम् ॥ ३० ॥

सन्दर्शितस्नेहगुणः स्वशत्रून् विद्वेषयन् मण्डलमस्य भिन्द्यात् ।
इत्येवमादि प्रविधाय सन्धिर्वृद्धेर्विधेयोऽधिगमाभ्युपायः ॥ ३१ ॥

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27. "Of an enemy who has lost his morals, has not subdued his senses and is possessed of vanity and other (vices), prosperity which is the cause of disaffection and is, therefore, destructive in the end, even as to cause annihilation along with the roots, ought certainly to be disregarded.

28. "By a king whose understanding is good and who has subdued the group of six defects, such as desire and others, ought, after having contracted a treaty, to be disregarded even one's decline which is accompanied by the affection of the people and has fruit as its result (or aim).

29. "And when a warring king who seeks peace, does not perceive commensurate gain or loss, then, he should keep waiting for a (suitable) opportunity (and) should not undertake vain efforts.

30. "Abiding by peace (terms) he should either produce his own gain, or kill the enemy by use of secret actions, or allure away his people or make him discard peace, after setting him at war with others.

31. "Causing his enemies to hate (one another), he who has exhibited the quality of love, should break up his

मत्वा सहिष्णूनपरोपजप्यान् स्वकानधिष्ठाय जलान्तदुर्गान् ।
द्रुमाद्रिदुर्लङ्घ्यजलाप्रधृष्यान् वर्धेत राजा रिपुविग्रहेण ॥ ३२ ॥

शक्नोति यो न द्विषतोऽभिहन्तुं विहन्यते नाऽप्यबलैर्द्विषद्भिः ।
स श्वावराहं कलहं विदध्यादासीत दुर्गादि विवर्धयंश्च ॥ ३३ ॥

प्रयाणमात्रेण परे प्रसाध्ये वर्तेत यानेन कृताभिरक्षः ।
अशक्नुवन् कर्तुमरेर्विघातं स्वकर्मरक्षां च परं श्रयेत ॥ ३४ ॥

एकेन सन्धिः कलहोऽपरेण कार्योऽभितो वा प्रसमीक्ष्य वृद्धिम् ।
एवं प्रयुञ्जीत जिगीषुरेता नीतीर्विजानन्नहितात्मसारम् ॥ ३५ ॥

(enemy's) circle of allies. Having manoeuvred this and such other things, should be contracted peace, which is the means of prosperity.

32. Having honoured one's own forbearing men who are not secretly negotiable by the enemies and having resorted to fortresses (situated) near (or in) water-reservoirs and unassailable on account of woods, mountains and water hard to cross, a king should prosper by a war with the enemy.

33. The king who can neither kill the enemies nor is also invaded by the powerless enemies, should instigate (among enemies) a conflict, like that of a dog and a boar, and wait strengthening forts and other (means).

34. "If the enemy be vanquishable merely by marching against him, (the king) should, after having made security arrangements, march forward. But, (if) unable to effect the destruction of the enemy and the protection of one's self, (he) should seek protection from another."

35. Or, having fully well perceived all round gain, peace should be made with one and conflict with another. Thus should (a king), desirous of victory and well aware of the enemy's and his own prowess, adopt these stratagems.

त्वया तु लोके जनितो विरागः प्रकोपितं मण्डलमिन्द्रमुख्यम् ।
रामे तु राजन् ! विपरीतमेतत् पश्यामि तेनाभ्यधिकं विपक्षम् ॥ ३६ ॥

एकेन वाली निहतः शरेण सुहृत्तमस्ते, रचितश्च राजा ।
यदैव सुग्रीवकपिः परेण, तदैव कार्यं भवतो विनष्टम् ॥ ३७ ॥

प्राकारमात्रावरणः प्रभावः खरादिभिर्यो निहतैस्तवाऽभूत् ।
लङ्काप्रदाहाक्षवधद्रुभङ्गैः ग्लाम्यत्यसावप्यधुनाऽतिमात्रम् ॥ ३८ ॥

षड्वर्गवश्यः परिमूढबन्धुरुच्छिन्नमित्रो विगुणैरुपेतः ।
मा पादयुद्धं द्विरदेन कार्षीर्नम क्षितीन्द्रं प्रणतोपभोग्यम् ॥ ३९ ॥

रामोऽपि दाराहरणेन तप्तो, वयं हतैर्बन्धुभिरात्मतुल्यैः ।
तप्तस्य तप्तेन यथाऽऽयसो नः सन्धिः परेणाऽस्तु विमुञ्च सीताम् ॥ ४० ॥

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36. "However, disaffection has been created in the world, by you ; the circle (of kings) led by Indra has been angered ; but with Rama, Oh King, this is (just) the opposite ; on that account, I apprehend the adversary as superior.

37. "Just when your best friend Vāli was killed with one arrow and the monkey Sugrīva was installed (as) the king, exactly then, the cause of your majesty was totally lost.

38. "On account of Khara and others being slain, even that prowess of yours which was confined only to the ramparts as its fencing, now wanes excessively on account of the burning of Laṅkā, the slaying of Akṣa and the devastation of trees.

39. "You, who are under the sway of the six vices, whose well-wishers are extremely foolish and who are riddled with vicious people, shall not undertake a fight on foot with an elephant. Bow down to that King (Rāma), useworthy to those who bow (before him).

40. "Rama too is enraged by the abduction of (his) wife ; we (are grieved) by the killing of kinsmen who were as good as ourselves. Like the welding of heated iron with heated iron, let us have peace with the enemy; release Sītā.

सन्धुक्षितं मण्डलचण्डवातैरमर्षतीक्ष्णं क्षितिपालतेजः ।
सामाम्भसा शान्तिमुपैतु राजन् ! प्रसीद, जीवाम सबन्धुभृत्याः ॥ ४१ ॥

अपक्वकुम्भाविव भङ्गभाजौ राजन्नियातां मरणं समानौ ।
वीर्ये स्थितः किन्तु कृतानुरागो रामो भवांश्चोत्तमभूरिवैरी ॥ ४२ ॥

दण्डेन कोशेन च मन्यसे चेत् प्रकृष्टमात्मानमरेस्तथापि ।
रिक्तस्य पूर्णेन वृथा विनाशः पूर्णस्य भङ्गे बहु हीयते तु ॥ ४३ ॥

क्लिष्टात्मभृत्यः परिमृग्यसम्पन् मानी यतेताऽपि ससंशयेऽर्थे ।
सन्देहमारोहति यः कृतार्थो नूनं रतिं तस्य करोति न श्रीः ॥ ४४ ॥

शक्यान्यदोषाणि महाफलानि समारभेतोपनयन् समाप्तिम् ।
कर्माणि राजा विहितानुरागो विपर्यये स्याद् वितथः प्रयासः ॥ ४५ ॥

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41. "Let the king (Rāma's) lustre, inflammed by the violent winds of his circle (of allies) and severe on account of his wrath, attain coolness by the water of peace ! Be pleased, Oh King ; let us live along with (our) kinsmen and dependents.

42. "Like two unbaked jars that suffer a breakage, Oh King, two equals would attain death (if they fight each other). Rāma, however, has abided by valour and has aroused affection (among his allies) ; (on the other hand), you have the best and very many (for your) enemies.

43. "If you regard yourself as superior to the enemy on account of (your) army and treasury, even then the destruction of the empty (Rāma) by (you) who are full is futile; but much (more) would be lost in the destruction of (one like you who is) full.

44. "One, for whom wealth has to be sought after and one who has highly troubled himself and his servants (for that purpose), may try even for a dubious purpose. But the Goddess of Wealth does not entertain love for him who has fulfilled his objectives (and still) embarks on doubt(ful tasks).

45. "A king who has induced affection may undertake possible and flawless actions which bear high fruits (for) bringing

जेतुं न शक्यो नृपतिः सुनीतिर्दोषः क्षयादिः कलहे ध्रुवश्च ।
फलं न किंचिन्न शुभा समाप्तिः कृतानुरागं भुवि सन्त्यजाऽरिम् ॥ ४६ ॥

त्वन्मित्रनाशो निजमित्रलाभः समेतसैन्यः स च मित्रकृच्छ्रे ।
भोग्यो वशः पश्य शरेण शत्रोः प्रसाधितो वालिवधे न कोऽर्थः ॥ ४७ ॥

लोभाद् भयाद् वाऽऽभिगतः कपीन्द्रो न राघवं, येन भवेद् विभेद्यः ।
स्थितः सतां वर्त्मनि लब्धराज्यः प्रतिप्रियं सोऽभ्यगमच्चिकीर्षुः ॥ ४८ ॥

फलाशिनो निर्झरकुञ्जभाजो दिव्याङ्गनानङ्गरसानभिज्ञाः ।
न्यग्जातयो रत्नवरैरलभ्या मुख्याः कपीनामपि नोपजप्याः ॥ ४९ ॥

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them to (proper) conclusion ; but, in the opposite (case), the great labour (may prove) fruitless.

46. "A king whose policies are good is not possible to be conquered ; and, in conflict, ruin and other evils are certain ; (there is) no fruit nor auspicious end ; leave (alone) the enemy who has infused love in the world.

47. "Destruction of your friend (Vāli), acquisition of a friend (Sugrīva) for one's self, and he (too) along with his army, useful and subservient in the calamity on his friend (Rāma) —see what objective has not been achieved by the arrow of the enemy in the slaying of Vāli ?

48. Neither through avarice nor through dread has the lord of the monkeys gone to Rāma, so that he may be amenable to defection. He has abided by the path of the good and has acquired (his) kingdom ; he went to (Rāma) for doing (him) a good (turn) in return.

49. "Eating fruit, resorting to groves and springs, unacquainted with the joys of sex (Cupid) with divine damsels, belonging to a lower species, not obtainable by excellent jewels, the (other) chiefs of monkeys too are not amenable to secret overtures.

कृताभिषेको युवराजराज्ये सुग्रीवराजेन सुताविशेषम् ।
ताराविधेयेन कथं विकारं तारासुतो यास्यति राक्षसार्थम् ॥ ५० ॥

पश्यामि रामादधिकं समं वा नाऽन्यं, विरोधे यमुपाश्रयेम ।
दत्त्वा वरं सानुशयः स्वयम्भूरिन्द्रादयः पूर्वतरं विरुद्धाः ॥ ५१ ॥

दुर्गाश्रितानां बहुनाऽऽपि राजन् ! कालेन पार्ष्णिग्रहणादिहेतुः ।
दुर्गोपरोधं न च कुर्वतोऽस्ति शत्रोश्चिरेणाऽपि दशास्य ! हानिः ॥ ५२ ॥

शस्त्रं तरूर्वीधरमम्बुपानं वृत्तिः फलैर्नो गजवाजिनार्यः ।
राष्ट्रं न पश्चान्न जनोऽभिरक्ष्यः, किं दुःस्थमाचक्ष्व भवेत् परेषाम् ॥ ५३ ॥

सन्धानमेवाऽस्तु परेण तस्मान्नाऽन्योऽभ्युपायोऽस्ति निरूप्यमाणः ।
नूनं विसन्धौ त्वयि सर्वमेतन्नेष्यन्ति नाशं कपयोऽचिरेण" ॥ ५४ ॥

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50. "Coronated, as not different from his own (son), to the office of the Crown-Prince by King Sugrīva who was to be guided by Tārā, how will (Aṅgada), the son of Tārā, undergo a change for the sake of a demon?

51. "I do not perceive another one superior or equal to Rāma whom we can confront in conflict; the self-born Creator is repentant after having given a boon (to you), (and) Indra and others have been opposed (to you) since long back.

52. "For those who take shelter in a fortress, Oh King, (there does arise), after a long time, a cause (of trouble), like seizure by the rear troops (or kings) and others. But, for the enemy who lays a seige on the fortress, Oh Rāvaṇa, there is no loss, even after long.

53. "(Their) weapon, *viz.*, trees and mountains, drink, *viz.*, water, livelihood on fruits, with no elephants, horses and women, and no country (to be left) behind—say, what evil can befall the enemy.

54. "Therefore, let there only be peace with the enemy; no other means is being perceived. Verily, if you make no peace, the monkeys will, before long, reduce all this to ruin."

विभीषणोक्तं बहु मन्यमानः प्रोन्नम्य देहं परिणामनम्रम् ।
स्खलद्वलिर्वार्धककम्प्रमूर्धा मातामहो रावणमित्युवाच ॥ ५५ ॥

"एकः पदातिः पुरुषो धनुष्मान् योऽनेकमायानि वियद्गतानि ।
रक्षःसहस्राणि चतुर्दशाऽऽर्दीत् का तत्र वो मानुषमात्रशङ्का ॥ ५६ ॥

ब्रह्मर्षिभिर्नूनमयं सदेवैः सन्तापितै रात्रिचरक्षयाय ।
नराकृतिर्वानरसैन्यशाली जगत्यजय्यो विहितोऽभ्युपायः ॥ ५७ ॥

वज्राभिघातैरविरुग्णमूर्तेः फेनैर्जलानामसुरस्य मूर्ध्नः ।
चकार भेदं मृदुभिर्महेन्द्रो यथा तथैतत् किमपीति बोध्यम् ॥ ५८ ॥

क्व स्त्रीविषह्याः करजाः क्व वक्षो दैत्यस्य शैलेन्द्रशिलाविशालम् ।
संपश्यतैतद् द्युसदां सुनीतं बिभेद तैस्तन्नरसिंहमूर्तिः ॥ ५९ ॥

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55. Regarding the speech of Vibhīṣaṇa (as) highly (important), the maternal grandfather (Mālyavān) whose wrinkles hung loose and whose head was tremulous due to old age, spoke thus to Rāvaṇa, after having straightened up his body which was bent through age :

56. "What (sort of) wrong impression of yours is (that) he is mere human being, who, a single man, fighting on foot and bearing a bow, killed fourteen thousand demons who used many magic jugglaries and occupied the sky ?

57. "Verily invincible in the world, this one who has a human form and is equipped with an army of monkeys, is a means forged by the tormented brāhmaṇa-sages, along with the gods, for the destruction of the demons.

58. "It ought to be realised that this is something as queer as the (fact) that by means of the delicate foam of water Mahendra caused the rupture of the demon (Vṛtra) whose form had not been injured even by the blows of the adamant !

59. "Where are the nails bearable (even) to women and where are the demon's (Hiraṇyakaśipu's) chest, as broad as a boulder from the loftiest mountain ? Behold, this successful

प्रमादवांस्त्वं क्षतधर्मवर्त्मा गतो मुनीनामपि शत्रुभावम् ।
कुलस्य शान्ति बहु मन्यसे चेत् कुरुष्व राजेन्द्र ! विभीषणोक्तम्" ॥ ६० ॥

घोषेण तेन प्रतिलब्धसंज्ञो निद्राविलाक्षः श्रुतकार्यसारः ।
स्फुरद्घनः साम्बुरिवाऽन्तरीक्षे वाक्यं ततोऽभाषत कुम्भकर्णः ॥ ६१ ॥

"क्रियासमारम्भगतोऽभ्युपायो नृद्रव्यसम्पत् सहदेशकाला ।
विपत्प्रतीकारयुताऽर्थसिद्धिर्मन्त्राङ्गमेतानि वदन्ति पञ्च ॥ ६२ ॥

न निश्चितार्थं समयं च देशं क्रियाभ्युपायादिषु योऽतियायात् ।
स प्राप्नुयान् मन्त्रफलं, न मानी काले विपन्ने क्षणदाचरेन्द्र ! ॥ ६३ ॥

औष्ण्यं त्यजेन्मध्यगतोऽपि भानुः शैत्यं निशायामथवा हिमांशुः ।
अनर्थमूलं भुवनावमानी मन्ये न मानं पिशिताशिनाथ ! ॥ ६४ ॥

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stratagem of the gods, (*viz.*,) that with those (nails), he whose form was of a man-lion, tore up that (chest) !

60. "If you, possessed of insanity, have abandoned the righteous path and have attained enmity even with the sages, greatly prize peace to your family, Oh best of kings, do what is told by Vibhīṣaṇa."

61. Then Kumbhakarṇa who had regained wakefulness by that loud voice, whose eyes were turbid with sleep, who had heard the purport of the business, addressed a speech, like a watery cloud thundering in the sky :

62. "They declare these five as the aspects of (good) counsel : the remedy inherent in the beginning of an action, resources of men and materials, being with the (proper) place and time, being united with the counteraction against calamity, and the success of the objective.

63. "He who does not transgress the objective, and time and place settled with due regard to the means of undertaking etc. would acquire the fruit of counsel, not an egotist (like you), Oh lord of demons, when the time(for counsel)has already passed.

64. "Even the sun that has risen to the meridian may

तथाऽपि वक्तुं प्रसभं यतन्ते यन्मद्विधा: सिद्धिमभीप्सवस्त्वाम् ।
विलोमचेष्टं विहितावहासा: परैंहि तत् स्नेहमयैस्तमोभि: ।। ६५ ।।

क्रूरा: क्रिया: ग्राम्यसुखेषु सङ्ग: पुण्यस्य य: संक्षयहेतुरुक्त: ।
निषेवितोऽसौ भवताऽऽतिमात्रं फलत्यवल्गु ध्रुवमेव राजन् ! ।। ६६ ।।

दत्तं न किं के विषया न भुक्ता: स्थितोऽस्मि वा कं परिभूय नोच्चै: ।
इत्थं कृतार्थस्य मम ध्रुवं स्यान्मृत्युस्त्वदर्थे यदि किं न लब्धम् ।। ६७ ।।

किं दुर्नयैस्त्वय्युदितैर्मृषाऽर्थैर्वीर्येण वक्ताऽस्मि रणे समाधिम् ।
तस्मिन् प्रसुप्ते पुनरित्थमुक्त्वा विभीषणोऽभाषत राक्षसेन्द्रम् ।। ६८ ।।

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give up heat ; or, the moon (may discard) coolness at night ; but I think, Oh Lord of demons, an egotist who scorns the world (would) not (abandon) his pride.

65. "Even then, the fact that persons like me, desirous of victory and subjected to great ridicule by others, try to speak importunely to you, whose actions are adverse, is indeed due to the folly of affection.

66. "Oh King, cruel deeds and addiction to vulgar pleasures which are said to be the cause of complete ruin (and) which have been excessively resorted to by you, will certainly fructify in no charming manner.

67. "What has not been given away ? What sensuous pleasures have not been enjoyed ? Or, after defeating which one, have I not stood supermost ? If, for your sake, death were certainly to befall me whose desires are thus gratified, whatever will not be obtained (by me) ?

68. "What is the use of evil policies advocated to you with futile objectives ? I shall pronounce the rebuttal (of that) argument through valour in the battle." He, having slept again after speaking thus, Vibhīṣaṇa spoke to the Lord of demons.

"निमित्तशून्यैः स्थगिता रजोभिर्दिशो, मरुद्भिर्विकृतैर्विलोलैः ।
स्वभावहीनैर्मृगपक्षिघोषैः क्रन्दन्ति भर्तारमिवाऽभिपन्नम् ॥ ६९ ॥

उत्पातजं छिद्रमसौ विवस्वान् व्यादाय वक्त्राकृति लोकभीषमम् ।
अत्तुं जनान् धूसररश्मिराशिः सिंहो यथा कीर्णसटोऽभ्युदेति ॥ ७० ॥

मार्गं गतो गोत्रगुरुर्भृगूणामगस्तिनाऽऽध्यासितविन्ध्यशृङ्गम् ।
संदृश्यते शक्रपुरोहितोऽह्नि क्ष्मां कम्पयन्त्यो निपतन्ति चोल्काः ॥ ७१ ॥

मांसं हतानामिव राक्षसानामाशंसवः क्रूरगिरो रुवन्तः ।
क्रव्याशिनो दीप्तकृशानुवक्त्रा भ्राम्यन्त्यभीताः परितः पुरं नः ॥ ७२ ॥

पयो घटोध्नीरपि गा दुहन्ति मन्दं विवर्णं विरसं च गोपाः ।
हव्येषु कीटोपजनः सकेशो न दीप्यतेऽग्निः सुसमिन्धनोऽपि ॥ ७३ ॥

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69. 'Enveloped in dust particles (raised) by severe, gusty breezes blowing without cause, the quarters are, as it were, lamenting (their) dead husband, by means of the loud unnatural cries of beasts and birds.

70. "Having expanded (opened wide) the hole that was created by a natural calamity whose form is like a mouth which is terrific to the world, that sun whose multitudes of rays are dusty is rising up to devour the people, like a lion with a dishevelled mane.

71. "Venus, the family priest of the Bhṛgus, has gone to the path of the crest of the Vindhyas resided upon by Agasti (the South); the priest of Indra (Jupiter) is seen during daytime; and meteors, causing the earth to quake, are shooting down.

72. "As though coveting the flesh (of men) that (will be) killed, and howling, carnivorous animals whose cries are ferocious and whose mouths resemble burning fire, roam about undaunted around our city.

73. "The cowherds are milking scanty, colourless and tasteless milk from (their) cows, though the udders are like jars.

तस्मात् कुरु त्वं प्रतिकारमस्मिन् स्नेहान्मया रावण! भाष्यमाणः।
वदन्ति दुःखं ह्यनुजीविवृत्ते स्थिताः पदस्थं परिणामपथ्यम् । ७४ ॥

विरुग्णसंकीर्णविपन्नभिन्नैः प्रक्षुण्णसंह्रीणशितास्त्रवृक्णैः ।
यावन्नराशैर्न रिपुः शवाशान् सन्तर्पयत्यानम तावदस्मै" ॥ ७५ ॥

भ्रूभङ्गमाधाय विहाय धैर्यं विभीषणं भीषणरूक्षचक्षुः ।
गिरं जगादोग्रपदामुदग्रः स्वं स्फावयन् शक्ररिपुः प्रभावम् ॥ ७६ ॥

"शिला तरिष्यत्युदके न पर्णं ध्वान्तं रवेः स्यन्त्स्यति वह्निरिन्दोः ।
जेता परोऽहं युधि जेष्यमाणस्तुल्यानि मन्यस्व पुलस्त्यनप्तः ! ॥ ७७ ॥

Though having the best fuel, the fire in which insects are born and which becomes full of hair, does not blaze in (spite of) the offerings. [*Or* There is a litter of insects along with hair in the offerings (and) the fire, though it has good fuel faggots, does not blaze.]

74. "Therefore, Oh Rāvaṇa, being addressed by me through love, employ the (right) counter-remedy in this matter. For, those who have adopted the position of dependents, speak to one occupying a high post regarding an unhappy thing which is beneficial in its result.

75. "While the enemy does not satiate the eaters of dead bodies with the demons mutilated, scattered about, dead, smashed, pounded, humiliated and cut up with sharp missiles, you do bow down to him (Rāma)."

76. Having assumed a knit on his eyebrow (and) having abandoned patience, the tall enemy of Indra, whose eyes were terrific and harsh, addressed a speech, the words in which were fierce, exaggerating his own prowess :

77. "A boulder will float in water, not a leaf ; darkness will ooze from the sun and fire from the moon ; I, the greatest conquerer in war being conquered ! Oh grandson of Pulastya ! regard (all these) as equal, (*i.e.*, equally impossible).

अनिर्वृतं भूतिषु गूढवैरं सत्कारकालेऽपि कृताभ्यसूयम् ।
विभिन्नकर्माशयवाक् कुले नो मा ज्ञातिचेलं भुवि कस्यचिद् भूत् ॥ ७८ ॥

इच्छन्त्यभीक्ष्णं क्षयमात्मनोऽपि न ज्ञातयस्तुल्यकुलस्य लक्ष्मीम् ।
नमन्ति शत्रून् न च बन्धुवृद्धिं सन्तप्यमानैर् हृदयैः सहन्ते ॥ ७९ ॥

त्वयाऽद्य लङ्काभिभवेऽतिहर्षाद् दुष्टोऽतिमात्रं विवृतोऽन्तरात्मा ।
धिक् त्वां मृषा ते मयि दुःस्थबुद्धिर्" वदन्निदं तस्य ददौ स पार्ष्णिम् ॥८०॥

ततः स कोपं क्षमया निगृह्णन् धैर्येण मन्युं विनयेन गर्वम् ।
मोहं धियोत्साहवशादशक्तिं समं चतुर्भिः सचिवैरुदस्थात् ॥ ८१ ॥

उवाच चैनं क्षणदाचरेन्द्रं "सुखं महाराज विना मयाऽऽस्स्व ।
मूर्खातुरः पथ्यकटूननश्नन् यत्सामयोऽसौ भिषजां न दोषः ॥ ८२ ॥

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78. "May none in our family have in this world an accursed relative who is discontented in (their) prosperity, harbours secret enmity and entertains envy even at the time of honour, and whose actions, intentions and speech are contradictory.

79. "Kinsmen always wish (prefer) even for their own ruin, (but) not the prosperity of one of the same family ; they salute the enemies and do not brook, in their burning hearts, the prosperity of their relatives.

80 "In the (event of) an attack on Lankā, today, you have, with great ecstasy, revealed, beyond limit, your wicked inner soul. Fie upon you ! False is thy conception about my being in distress." Saying so, he gave him (Vibhīṣaṇa) a kick.

81. Then, restraining his wrath with forgiveness, grief with courage, pride with modesty, embarassment with reason, powerlessness with determination, (Vibhīṣaṇa) stood up with (his) four advisers ;

82. —"and said to that Lord of demons, "Oh mighty King,

करोति वैरं स्फुटमुच्यमानः प्रतुष्यति श्रोत्रसुखैरपथ्यैः ।
विवेकशून्यः प्रभुरात्ममानी महाननर्थः सुहृदां बतायम् ॥ ८३ ॥

क्रीडन् भुजङ्गेन गृहानुपातं कश्चिद्यथा जीवति संशयस्थः ।
संसेवमानो नृपतिं प्रमूढं तथैव यज्जीवति सोऽस्य लाभः ॥ ८४ ॥

दत्तः स्वदोषैर्भवता प्रहारः पादेन धर्म्ये पथि मे स्थितस्य ।
स चिन्तनीयः सह मन्त्रिमुख्यैः कस्याऽवयोर्लाघवमादधातु" ॥ ८५ ॥

इति वचनमसौ रजनिचरपतिं बहुगुणमसकृत्प्रसभमभिदधत् ।
निरगमदभयः पुरुषरिपुपुरान्नरपतिचरणौ नवितुमरिनुतौ ॥ ८६ ॥

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live happily without me. It is no fault of the physicians if a foolish patient, not consuming bitter (though) wholesome (medicine) remains afflicted with disease.

83. "A king void of reason, proud of himself, harbouring enmity when spoken to openly, and is highly delighted by unwholesome (things) that are pleasurable to the ear—Alas! this is, indeed, a great disaster for friends.

84. "Just as some person playing with a serpent and going from house to house lives in fear, so also it is an achievement of one that though serving an utterly foolish king one remains alive.

85. "On account of your own faults, you have administered a kick with the leg to me who abides by the righteous path. It ought to be considered by you along with (your) chief ministers, as to which one of us two should that (kick) bestow lowliness ?"

86. Forcefully addressing the Lord of the demons this speech full of many qualities, more than once, the dauntles (Vibhīṣaṇa) went out from the capital of the enemy of men, for extolling the feet of King (Rāma) which were praised (even) by the enemy.

अथ तमुपगतं विदितसुचरितं पवनसुतगिरा गिरिगुरुहृदयः ।
नृपतिरमदयन् मुदितपरिजनं स्वपुरपतिकरैः सलिलसमुदयैः ॥ ८७ ॥

इति भट्टिकाव्ये विभीषणागमनो नाम द्वादशः सर्गः ॥

(प्रसन्नकाण्डे भाविकत्वप्रदर्शनस् तृतीयः परिच्छेदः)

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87. Now, king (Rāma), whose heart was great, delighted him who had approached, whose noble behaviour was announced through the words of (Hanumān), the Son of the Wind, and whose retinue (also) was pleased with the showers water that were poured on his head by Rāma indicative of his coronation and made him the lord of his own city, (*viz*., Laṅkā).

Here ends canto XII of Bhaṭṭikāvya named

THE ARRIVAL OF VIBHIṢAṆA

(Pt. III of Prasanna-kāṇḍa, being Illustration of Bhāvika)

अथ त्रयोदशः सर्गः

चारुसमीरणरमणे हरिणकलङ्क-किरणावली-सविलासा ।
आबद्धराममोहा वेलामूले विभावरी परिहीणा ॥ १ ॥

बद्धो वासरसङ्गे भीमो रामेण लवणसलिलावासे ।
सहसा संरम्भरसो दूरारूढरविमण्डलसमो लोले ॥ २ ॥

गाढगुरुपुङ्खपीडा-सधूमसलिलारि-सम्भव-महाबाणे ।
आरूढा सन्देहं रामे समहीधरा मही सफणिसभा ॥ ३ ॥

घोरजलदन्तिसंकुल-मट्टमहापङ्काहल-जलावासम् ।
आरीणं लवणजलं समिद्धफलबाणविद्ध-घोरफणिवरम् ॥ ४ ॥

NOW CANTO XIII

1. The night that was full of grace on account of rows of moonrays and brought unconsciousness to Rāma, ended on the edge of the seashore which was delightful with pleasurable breezes.

2. At the touch (dawn) of the day, a terrific emotion of wrath, resembling the orb of the sun risen far up, was suddenly fixed by Rāma on the ever-moving reservoir of saline waters.

3. Towards Rāma who held a huge arrow, in which was produced fire with smoke by the pressing of its firm and heavy tip, the earth, along with the mountains and the assembly of serpents, entertained suspicion.

4. The saline water which swarmed with dreadful water-elephants, wherein the marine animals were distressed on account of the tremendous mud that was dried up, and terrific mighty serpents were injured by the arrow with a flaming edge, was dried up all around.

सभयं परिहरमाणो महाहिसञ्चारभासुरं सलिलगणम् ।
आरूढो लवणजलो जलतीरं हरिबलागमविलोलगुहम् ॥ ५ ॥

चञ्चलतरुहरिणगणं बहुकुसुमाबन्धबद्धरामावासम् ।
हरिपल्लवतरुजालं तुङ्गोरुसमिद्धतरुवरहिमच्छायम् ॥ ६ ॥

वरवारणं सलिलभरेण गिरिमहीमण्डल-संवरवारणम् ।
वसु-धारयं तुङ्गतरङ्गसङ्ग-परिहीणलोलवसुधा-रयम् ॥ ७ ॥

प्रणिपत्य ततो वचनं जगाद हितमायतौ पतिर्वारीणाम् ।
गङ्गावलम्बिबाहू रामं बहलोरुहरितमालच्छायम् ॥ ८ ॥

"तुङ्गा गिरिवरदेहा, अगमं सलिलं, समीरणो रसहारी ।
अहिमो रविकिरणगणो, माया संसारकारणं ते परमा ॥ ९ ॥

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5. Fearfully avoiding the concourse of water radiant with the movements of huge serpents, the ocean ascended the water-shore whose recesses were astir on account of the advent of the monkey troops ;

6. —on which hosts of monkeys were bustling about, wherein Rāma's residence was arranged under intertwined trees with plentiful flowers, which had a network of trees with green sprouts (and) which bore cool shadow on account of the tall, massive and radiant trees ;

7. —which had excellent elephants, which checked the sheet of mountains and the expanse of earth with the flood of its waters, which bore riches and hindered the speed of the rotating earth by the onslaught of its lofty billows.

8. Thereafter, the lord of waters, who rested his arms on the Ganges, spoke words beneficial for the future to Rāma whose complexion was like that of a massive and wide *hari-tamāla* tree, after having bowed down to him :

9. "The lofty forms of huge mountains, the impassable water, the wind that sucks up juice (moisture) and the hot host of sunrays—your highest Māyā is the cause of (all this) worldly existence.

आयाससंभवारुण ! संहर संहारहिमहरसमच्छायम् ।
बाणं, वारिसमूहं संगच्छ पुराणचारुदेहावासम् ॥ १० ॥

असुलभहरिसञ्चारं जलमूलं बहलपङ्करुद्धायामम् ।
भण किं जलपरिहीणं सुगमं तिमिकम्बुवारिवारणभीमम् ॥ ११ ॥

गन्तुं लङ्कातीरं बद्धमहासलिलसञ्चरेण सहेलम् ।
तरुहरिणा गिरिजालं वहन्तु गिरिभारसंसहा गुरुदेहम् ॥ १२ ॥

हरहासरुद्धविगमं परकण्ठगणं महाहवसमारम्भे ।
छिन्दन्तु रामबाणा गम्भीरे मे जले महागिरिबद्धे ॥ १३ ॥

गच्छन्तु चारुहासा वीररसाबन्ध-रुद्धभयसंबन्धम् ।
हन्तुं बहुबाहुबलं हरिकरिणो गिरिवरोरुदेहं सहसा" ॥ १४ ॥

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10. "Oh (Rāma), red with the onset of anger, withdraw the arrow whose lustre resembles the Sun (Fire) of destruction (of the world) (and) join the sea, the abode of your ancient beautiful body.

11. "Say, (will) the base of the water reservoir which is devoid of water, (and yet) has its expanses blocked by massive mud and is terrifying by (its) whales, conchs and water-elephants, where the movement of the monkeys cannot be easy, be easily accessible ?"

12. "Let the monkeys, capable of bearing the weight of the mountains, carry (here a mass of boulders of heavy forms), for reaching the shore (near) Laṅkā, with ease, by means of a huge bridge built across the water.

13. "My deep water being bound down by huge boulders, let the arrows of Rāma sever, in the great battle, the group of the enemy's throats whose destruction was blocked by Hara's (Śiva's) laughter.

14. "Let the elephant-monkeys, with sweet smiles, go to kill suddenly the multi-armed Rāvaṇa's forces that have checked the onset of fear by (their) continuous pleasure in heroism and whose bodies are as massive as the best mountain."

जिगमिषया संयुक्ता बभूव कपिवाहिनी मते दाशरथेः ।
बुद्धजलालयचित्ता गिरिहरणारम्भ-संभवसमालोला ॥ १५ ॥

गुरुगिरिवरहरणसहं संहारहिमारिपिङ्गलं रामबलम् ।
आरूढं सहसा खं वरुणालयविमल-सलिलगणगम्भीरम् ॥ १६ ॥

अवगाढं गिरिजालं तुङ्गमहाभित्ति-रुद्ध-सुरसञ्चारम् ।
अभयहरिरासभीमं करिपरिमलचारुबहल-कन्दरसलिलम् ॥ १७ ॥

अलिगणविलोलकुसुमं सकमलजलमत्तकुरर-कारण्डवगणम् ।
फणिसंकुलभीमगुहं करिदन्तसमूहसरस-वसुधाखण्डम् ॥ १८ ॥

अरविन्दरेणुपिञ्जर-सारसरवहारिविमल-बहुचारुजलम् ।
रविमणिसंभवहिम-हरसमागमाबद्ध-बहुलसुरतरुधूपम् ॥ १९ ॥

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15. With the consent of Rāma (the son of Daśaratha), the monkey-army, that had known the mind of the ocean, became engrossed in effecting the commencement of the fetching of mountains.

16. All of a sudden, Rāma's army capable of carrying huge heavy boulders and tawny like the fire of destruction, ascended the sky, deep like the multitudes of the clear waters of the ocean (Varuṇa's abode).

17. By them was penetrated the network of mountains which blocked the movement of the gods with their lofty and massive cliffs, which was dreadful on account of the roars of fearless lions and wherein the water in the numerous caves was delightful on account of the scent of elephants' (rut) ;

18. —where the flowers were tremulous on account of the throngs of bees, wherein flocks of geese and ospreys were intoxicated in the water full of lotuses, whose terrific caves were crowded with serpents and where blocks of wet earth were carried by the tusks of elephants ;

19. —whose clear, plentiful and pleasurable water was attractive by the cackling of cranes and rendered tawny by the

हरिरवविलोलधारण-गम्भीराबद्ध-सरसपुरुसंरावम् ।
घोणासंगमपङ्काविल-सुबलभरसहोरुवराहम् ॥ २० ॥

उच्चखनुः परिरब्धान् कपिसङ्घा बाहुभिस्ततो भूमिभृतः ।
निष्पिष्टशेषमूर्ध्नः शृङ्गविकीर्णोष्णरश्मिनक्षत्रगणान् ॥ २१ ॥

तुङ्गमहागिरिसुभरा बाहुसमारुद्धभिदुरटङ्का बहुधा ।
लवणजलबन्धकामा आरूढा अम्बरं महापरिणाहम् ॥ २२ ॥

बहुधवलवारिवाहं विमलायसगुरु-महासिदेहच्छायम् ।
बद्धविहङ्गममालं हिमगिरिमिव मत्तकुररवसंबद्धम् ॥ २३ ॥

चारुकलहंससंकुलमचण्डसंचार-सारसाबद्धरवम् ।
सकुसुमकणगन्धवहं समयागमवारिसङ्गविमलायामम् ॥ २४ ॥

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lotus-pollen which abounded in the incense of divine trees, produced by the fire born in the sun-stones ;

20. —where the deep cries of the elephants, which were disturbed by the roars of lions, built up ample noise full of (ferocious) sentiment and where the huge boars dirtied by the mud that stuck to their snouts were capable of bearing weight.

21. Then the hosts of monkeys dug up the mountains that were clasped in their hands, that crushed the hoods of (serpent) Śeṣa and caused deviation of the sun and the groups of constellations.

22. (The monkeys) who were heavily burdened with the lofty and massive boulders, who clasped in their hands the breakable cliffs and who had a desire to bind down variously the saline waters, ascended the sky that had vast dimensions,

23. —and numerous white clouds, the colour of whose form was that of a huge sword of pure steel, wherein birds had formed rows (garlands), which, like the Himālaya mountain, was endowed with the chirping of intoxicated ospreys ;

24. —which was crowded with beautiful sweet-warbling

सहसा ते तरुहरिणा गिरिसुभरा लवणसलिलबन्धारम्भे ।
तीरे गिरिमारूढा रामागमरुद्धसभयरिपुसञ्चारम् ॥ २५ ॥

ततः प्रणीताः कपियूथमुख्यैर्न्यस्ताः कृशानोस्तनयेन सम्यक् ।
अकम्प्रबध्नाग्रनितम्बभागा महार्णवं भूमिभृतोऽवगाढाः ॥ २६ ॥

तेनेऽद्रिबन्धो ववृधे पयोधिस्तुतोष रामो मुमुदे कपीन्द्रः ।
तत्रास शत्रुर्ददृशे सुवेलः प्रापे जलान्तो जहृषुः प्लवङ्गाः ॥ २७ ॥

भ्रेमुर्ववल्गुर्ननृतुर्जजक्षुर्जगुः समुत्पुप्लुविरे निषेदुः ।
आस्फोटयांचक्रुरभिप्रणेदू रेजुर्ननन्दुर्वियुः समीयुः ॥ २८ ॥

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swans, wherein a din was built up by soft-flying cranes, where the wind was loaded with the pollen of flowers and whose expanse was clear on account of the contact with rains that came at the proper time.

25. At the commencement of the binding down of the saline waters, those monkeys heavily loaded with boulders, suddenly ascended the mountain on the shore whereupon the movements of frightened enemies were restricted by the arrival (appearance) of Rāma (at the mountain top).

26. Then, fetched by the chiefs of the flocks of monkeys, and properly laid by the Son of Fire, (Nala), the mountains with unshakable bottoms, slopes and top portions sank into the vast ocean.

27. The rock-bridge was stretched ; the ocean swelled ; Rāma was pleased ; the lord of the monkeys felt happy ; the enemy took fright ; the Suvela mountain was seen; the edge of the waters was reached and the monkeys got overjoyed.

28. The monkeys roamed (about), bustled, danced, ate, sang, jumped high, sat down, boasted, shouted around, shone, rejoiced, went apart (and) joined together.

गिरिपङ्कचारुदेहं कक्कोलवङ्गबद्ध-सुरभिपरिमलम् ।
बहुबहलोरुतरङ्गं परिसरमारूढमुद्धरं लवणजलम् ॥ २९ ॥

लोलं कूलाभिगमे खे तुङ्गामलनिबद्ध-पुरुपरिणाहम् ।
सुरगंगाभरणसहं गिरिबन्धवरेण लवणसलिलं रुद्धम् ॥ ३० ॥

आरूढं च सुवेलं तरुमालाबन्धहारि-गिरिवरजालम् ।
रावणचित्तभयङ्करमापिङ्गललोलकेसरं रामबलम् ॥ ३१ ॥

लङ्कालयतुमुलारव-सुभरगभीरोरुकुञ्ज-कन्दरविवरम् ।
वीणारवरसमङ्गम-सुरगणसङ्कुल-महातमालच्छायम् ॥ ३२ ॥

सरसबहुपल्लवाविल-केसरहिन्तालबद्ध-बहलच्छायम् ।
ऐरावणमदपरिमल-गन्धवहाबद्ध-दन्तिसंरम्भरसम् ॥ ३३ ॥

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29. Overstepping the earth, the saline waters (ocean) whose form was charming with the mineral paste, which had put on the fragrant aroma of caper (*kakkola*) and cloves, which had numerous huge and lofty billows, ascended (*i.e.*, rose on) the outskirts.

30. The saline water which became agitated on reaching the shore, which had acquired an ample wide expanse in the sky, and which was capable of flooding the divine Ganges (Mandākinī), was bound down by the excellent rock-bridge.

31. And, Rāma's army, causing fear to the mind of Rāvaṇa and having slightly tawny and rustling mane, ascended the Suvela (mountain) which had a (surrounding) net of excellent mountains attractive on account of the expanse of rows of trees ;

32. —wherein the recesses of the caves and the deep and wide groves were thickly saturated with the loud shouts of the residents of Laṅkā and the shadows of huge *tamāla* trees were crowded with hosts of gods that gathered together for the enjoyment of the notes of lutes ;

33. —which bore the thick shadows of the *kesara*, *bakula*, and *hintāla* (trees) darkened by juicy and luxuriant foliage, where

तुङ्गतरुच्छायारुह-कोमलहरिहारि-लोलपल्लवजालम् ।
हरिणभयङ्करसकुसुम-दावसमच्छवि-विलोलदाडिमकुञ्जम् ॥ ३४ ॥

कलहरिकण्ठविरावं सलिलमहाबन्ध-संकुलमहासालम् ।
चलकिसलयसंबद्धं मणिजालं सलिलकणमयं विवहन्तम् ॥ ३५ ॥

तुङ्गमणिकिरणजालं गिरिजलसंघट्ट-बद्धगम्भीररवम् ।
चारुगुहाविवरसभं सुरपुरसममरचारणसुसंरावम् ॥ ३६ ॥

विमलमहामणिटङ्कं सिन्दूरकलङ्कपिञ्जर-महाभित्तिम् ।
वीरहरिदन्तिसङ्गम-भयरुद्धविभावरी-विहारसमीहम् ॥ ३७ ॥

समहाफणिभीमबिलं भूरिविहङ्गम-तुमुलोरुघोरविरावम् ।
वारणवराहहरिवर-गोगणसारङ्गसंकुल-महासालम् ॥ ३८ ॥

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the sentiment of rage was aroused in the elephants by the wind that bore the aroma of Airāvata's rut ;

34. —which carried a network of green, charming and dancing sprouts that grew in the shadows of lofty trees ;

35. —which bore the sweet sound from the throats of lions, where the huge *sāla* trees were distressed on account of the huge bridge on the water, which bore a network of jewels consisting of water particles sticking to the moving leaves ;

36. —which had a network of high-soaring rays from the gems, where a deep sound was raised by the mutual collision of the mountain water-streams, which had assembly halls in the form of the beautiful cavities of the caves, which were like the city of the gods, which bore the attractive notes of divine bards (*gandharvas*) ;

37. —whose precipices were formed of big and clear jewels-whose huge slopes were reddish on account of the colour of red lead, where the longings for nocturnal sports was checked by the fear of coming across mighty lions and elephants ;

38. —which had terrific caverns full of huge serpents,

चलकिसलयसविलासं चारुमहीकमलरेणु-पिञ्जरवसुधम् ।
सकुसुमकेसरबाणं लवङ्गतरुतरुण-वल्लरीवरहासम् ॥ ३९ ॥

अमलमणिहेमटङ्कं तुङ्गमहाभित्तिरुद्ध-रुरुपङ्कगमम् ।
अमरारूढपरिसरं मेरुमिवाविल-सरसमन्दारतरुम् ॥ ४० ॥

फलभरमन्थरतरुवर-मविदूरविरूढ-हारिकुसुमापीडम् ।
हरिणकलङ्कमणिसंभव-बहुवारिसुभर-सुगम्भीरगुहम् ॥ ४१ ॥

जलकामदन्तिसंकुल-सहेमरसचारु-धवलकन्दरदेहम् ।
अङ्कुररोहसमच्छवि-रुरुगणसंलीढ-तरलहरिमणिकिरणम् ॥ ४२ ।

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which was saturated with dense, loud and dreadful sounds of multitudinous birds, which had huge *sāla* trees swarmed by elephants, boars and excellent lions ;

39. —which bore the grace of the dancing foliage where the ground was reddish with the pollen from beautiful land-lotuses, which held flowery *kesara* and *bāṇa* trees, which wore the excellent smile of the tender branching fruit-stalks of clove-trees ;

40. —which resembled Meru which had precipices of clear gems and gold, whose lofty and massive slopes prevented the trekking of the *ruru* (deer) in the mud, whose surroundings were ascended by gods and which had dense (groves of) juicy *mandāra* trees ;

41. —where excellent trees were bent under the loads of fruit, which wore a wreath of attractive flowers produced not far away (*i.e.*, nearby), whose deep caves were flooded with the plentiful waters originating in the moon-stones ;

42. —where the beautiful white frames of the caves, full of melted gold, were crowded with elephants desirous of water and where the scintillating rays of the green emeralds whose hues resembled green grass-blades, were, (for that reason), licked by flocks of *ruru* (deer) ;

गाढसमीरणसुसहं भीमरवोत्तुङ्ग-वारिधरसंघट्टम् ।
धवलजलवाहमाला-संबन्धाबद्ध-हिमधराधरलीलम् ॥ ४३ ॥

लवणजलबन्धसरसं तरुफलसम्पत्तिरुद्ध-देहायासम् ।
लङ्कातोरणवारणमारूढं समरलालसं रामबलम् ॥ ४४ ॥

गुरुपणववेणुगुञ्जा - भेरीपेलोरु - झल्लरीभीमरवम् ।
ढक्काघण्टातुमुलं सन्नद्धं परबलं रणायाससहम् ॥ ४५ ॥

आरूढबाणघोरं विमलायसजाल-गूढपीवरदेहम् ।
चञ्चलतुरङ्गवारण-संघट्टाबद्धचारुपरिणाहगुणम् ॥ ४६ ॥

असितोमरकुन्तमहा-पट्टिशभल्लवरबाण-गुरुगुरुमुसलम् ।
वीररसालङ्कारं गुरुसंचारहयदन्ति-समहीकम्पम् ॥ ४७ ॥

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43. —which was capable of withstanding violent breezes, on which the lofty clouds (producing) terrific thunders dashed against one another, which, on account of the close contact of white clouds, had put on the grace of the Himālaya mountain.

44. Craving for a battle, Rāma's army, which was joyful at the binding down of the ocean, whose physical fatigue was checked (removed) by the abundance of the fruits on trees, and which laid a siege on the outer gates of Laṅkā, ascended (Suvela).

45. (Then) got ready with armour, the enemy's army which produced a terrific din of huge musical instruments (*paṇava*), flutes, drums, kettle-drums, blow-horns and large cymbals and raised the loud din of hand-drums (*ḍhakkas*) and bells and which was capable of withstanding the exertion of war ;

46. —(the army) that was dreadful with (the) arrows fixed, whose stout bodies were covered with clean chain mail and which had put on the quality of an attractive vastness on account of the mutual collision of restive horses and elephants ;

47. —(the army) which carried swords, javelins, lances,

ते रामेण सरभसं परितरला हरिगणा रणसमारम्भे ।
रुद्धा लङ्कापरिसरभूधरपरिभङ्गलालसा धीररवम् ॥ ४८ ॥

जलतीरतुङ्गतरुवर-कन्दरगिरिभित्ति-कुञ्जविवरावासम् ।
भीमं तरुहरिणबलं सुसमिद्धहिमारिकिरण-मालालोलम् ॥ ४९ ॥

रावणबलमवगन्तुं जलभरगुरुसलिलवाह-गणसमच्छायम् ।
अट्टतरुमञ्चमन्दिर-तोरणमाला-सभासु समारूढम् ॥ ५० ॥

इति भट्टिकाव्ये सेतुबन्धनं नाम त्रयोदशः सर्गः ॥

(प्रसन्नकाण्डे भाषासमावेशश्चतुर्थः परिच्छेदः)

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huge axes, spears, excellent arrows and long heavy maces, which wore the heroic sentiment as its ornament, which produced an earthquake by the horses and elephants that treaded (the earth) heavily.

48. Rashly and excessively restive for the commencement of fighting, those monkey troops that bore a keen craving for tearing off (trees) from the mountains on the outskirts of Laṅkā, were restrained by Rāma in severe tones.

49. The dreadful monkey-army that occupied water-banks, lofty excellent trees, caves, mountains, slopes, groves and burrows, and which was as unsteady as the rows of the rays of the blazing sun,

50. —ascended the terraces, trees, high platforms, mansions, series of outer gates and assembly halls, for assessing Rāvaṇa's army whose colour was like hosts of clouds heavy with water-loads.

Here ends canto XIII of Bhaṭṭikāvya named

THE BUILDING OF THE BRIDGE

(Part IV of Prasanna-kāṇḍa named Bhāṣāsamāveśa)

अथ चतुर्दशः सर्गः

(तिङन्तकाण्डः)

ततो दशास्यः स्मरविह्वलात्मा चारप्रकाशीकृतशत्रुशक्तिः ।
विमोह्य मायामयराममूर्ध्ना सीतामनीकं प्रजिघाय योद्धुम् ॥ १ ॥

कम्बूनथ समादध्मुः, कोणैर्भेर्यो निजघ्निरे ।
वेणून् पुपूरिरे, गुञ्जा जुगुञ्जुः करघट्टिताः ॥ २ ॥

वादयाञ्चक्रिरे ढक्काः पणवा दध्वनुर्हताः ।
काहलाः पूरयाञ्चक्रुः पूर्णाः पेराश्च सस्वनुः ॥ ३ ॥

मृदङ्गा धीरमास्वेनुर्हतैः स्वेने च गोमुखैः ।
घण्टाः शिशिञ्जिरे दीर्घं जह्रादे पटहैर्भृशम् ॥ ४ ॥

NOW CANTO XIV

(Tiṅanta-kāṇḍa : Verbal forms)

1. Thereafter, Ravaṇa whose mind was afflicted by Cupid (passion) (and) to whom the might of the enemy was revealed by the spies, dispatched the army for fighting, after having beguiled Sītā by means of Rāma's head made by magic.

2. Then (they) blew the conchs, beat the drums with drum-sticks and puffed the flutes, and the drums, that were struck with the hands, sounded.

3. The tabours began to sound, the beaten drum resounded ; they blew the *kāhalas,* and the air-filled *peras* produced notes.

4. The *mṛdaṅgas* produced deep notes and music was produced by the *gomukhas* ; the bells tolled for long, and excessive noise was produced by the *paṭaha* drums.

हया जिहेषिरे हर्षाद् गम्भीरं जगजुर्गजा: ।
संत्रस्ता: करभा रेटुश्चुकुवु: पत्तिपङ्क्तय: ॥ ५ ॥

तुरङ्गा: पुस्फुटुर्भीता: पुस्फुरुवृषभा: परम् ।
नार्यश्चुक्षुभिरे मम्लुर्मुमुहु: शुशुचु: पतीन् ॥ ६ ॥

जगर्जुर्जहृषु: शूरा रेजुस्तुष्टुविरे परै: ।
बबन्धुरङ्गुलित्राणि सन्नेहु: परिनिर्ययु: ॥ ७ ॥

धनूंष्यारोपयाञ्चक्रुरारुरुहू रथादिषु ।
असीनुद्ववृहुर्दीप्तान् गुर्वीरुच्चिक्षिपुर्गदा: ॥ ८ ॥

शूलानि भ्रमयाञ्चक्रुर्बाणानाददिरे शुभान् ।
भ्रेमुश्चुकुर्दिरे रेसुर्ववल्गुश्च पदातय: ॥ ९ ॥

समुत्पेतु: कशाघातै रश्म्याकर्षैर्ममङ्गिरे ।
अश्वा: प्रदुद्रुवुर्मोक्षे रक्तं निजगरु: श्रमे ॥ १० ॥

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5. The horses neighed through joy, the elephants trumpeted deeply, the frightened baby elephants cried aloud and rows of foot-soldiers hummed.

6. The frightened horses ran helter-skelter ; bulls became extremely restless ; women got agitated, became wearied and unconscious and lamented for their husbands.

7. The brave shouted, rejoiced, blazed, were praised by others, fastened finger-thimbles, put on armour, marched out,

8. —strung (their) bows, ascended (their) chariots, flourished (their) swords and hurled aloft (their) maces.

9. The foot-soldiers whirled (their) spikes, picked up radiant arrows, moved about, jumped, shouted and ran fast.

10. The horses leapt up on account of whip-lashes, looked attractive at the pulling of the reins, ran fast on being unleashed and drank (licked) (their own) blood on exhaustion.

गजानां प्रददुः शारीन् कम्बलान् परितस्तरुः ।
तेनुः कक्षां ध्वजांश्चैव समुच्छिश्रियुरुच्छिखान् ॥ ११ ॥

विशिश्वासयिषांचक्रुरालिलिङ्गुश्च योषितः ।
आजघ्रुर्मूर्ध्नि बालांश्च चुचुम्बुश्च सुतप्रियाः ॥ १२ ॥

गम्भीरवेदिनः संज्ञा गजा जगृहुरक्षताः ।
ववृधे शुशुभे चैषां मदो, हृष्टैश्च पुप्लुवे ॥ १३ ॥

मृगाः प्रदक्षिणं सस्रुः शिवाः सम्यग् ववाशिरे ।
अवामैः पुस्फुरे देहैः प्रसेदे चित्तवृत्तिभिः ॥ १४ ॥

प्राच्यमाञ्जिहिषांचक्रे प्रहस्तो रावणाज्ञया ।
द्वारं, ररङ्घतुर्याम्यं महापार्श्वमहोदरौ ॥ १५ ॥

प्रयथाविन्द्रजित् प्रत्यगियाय स्वयमुत्तरम् ।
समध्यासिसिषांचक्रे विरूपाक्षः पुरोदरम् ॥ १६ ॥

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11. (They) loaded elephants with arms, spread over blankets, fastened belly-straps and hoisted banners with their flaps rising up.

12. (They) wished to create confidence in and embraced the young wives ; and, fond of their sons, (they) smelt the children on their head and kissed them.

13. The elephants which could feel injuries, accepted the suggestions given without being hurt ; and their ichor increased and glittered and, overjoyed, (they) jumped.

14. The deer paraded rightward ; jackals howled auspiciously ; (their) bodies throbbed and their mental dispositions were pleased.

15. By the command of Rāvaṇa, Prahasta desired to march to the eastern gate. Mahāpārśva and Mahodara approached the southern gate.

16. Indrajit went to the western gate. (Rāvaṇa) himself proceeded to the northern gate. Virūpākṣa wished to remain at the centre of the city.

शुश्राव रामस्तत्सर्वं प्रतस्थे च ससैनिकः ।
विस्फारयांचकारास्त्रं बबन्धाऽथ च बाणधी ॥ १७ ॥

ईक्षांचक्रेऽथ सौमित्रिमनुजज्ञे बलानि च ।
नमश्चकार देवेभ्यः पर्णतल्पं मुमोच च ॥ १८ ॥

चकासांचक्रुरुत्तस्थुर्नेदुरानशिरे दिशः ।
वानरा भूधरान् रेधुर्बभञ्जुश्च ततस्तरून् ॥ १९ ॥

ददाल भूर्नभो रक्तं गोष्पदप्रं ववर्ष च ।
मृगाः प्रससृपुर्वामं खगाश्चुकुविरेऽशुभम् ॥ २० ॥

उल्का ददृशिरे दीप्ता रुरुवुश्चाऽशिवं शिवाः ।
चक्ष्माये च मही, रामः शशङ्के चाऽशुभागमम् ॥ २१ ॥

रावणः शुश्रुवान् शत्रून् राक्षसानभ्युपेयुषः ।
स्वयं युयुत्सयांचक्रे प्राकाराग्रे निषेदिवान् ॥ २२ ॥

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17. Rāma heard all that and started, accompanied by (his) soldiers ; then (he) stretched his bow and fastened two quivers.

18. Now, Rāma looked at Lakṣmaṇa and ordered about (his) troops ; (he) saluted the gods and abandoned the leaf-bed.

19. Then the monkeys shone forth, got up, muttered, pervaded the quarters, dug out boulders and broke down trees.

20. The earth cracked up and a cow's foot-printful of blood rained ; deer proceeded leftwards and birds hooted inauspiciously.

21. Blazing meteors were sighted and jackals howled ominously ; the earth quaked and Rāma suspected the advent of evil.

22. Seated on the front of the rampart, Rāvaṇa who had heard that the enemies were desirous of attacking the demons, personally inspired them for fighting.

निरासू राक्षसा बाणान् प्रजहुः शूलपट्टिशान् ।
असींश्च वाहयाञ्चक्रुः पाशैश्चाऽऽचकृषुस्ततैः ॥ २३ ॥

भल्लैश्च बिभिदुस्तीक्ष्णैर्विविधुस्तोमरैस्तथा ।
गदाभिश्चूर्णयांचक्रुः शितैश्चक्रैश्च चिच्छिदुः ॥ २४ ॥

वानरा मुष्टिभिर्जघ्नुर्ददंशुर्दशनैस्तथा ।
निरासुश्च गिरींस्तुङ्गान् द्रुमान् विचकरुस्तथा ॥ २५ ॥

लाङ्गूलैर्लोठयाञ्चक्रुस्तलैर्निन्युश्च संक्षयम् ।
नखैश् चचकृतुः क्रुद्धाः पिपिषुश्च क्षितौ बलात् ॥ २६ ॥

संबभूवुः कबन्धानि प्रोहुः शोणिततोयगाः ।
तेरुर्भटास्यपद्मानि ध्वजैः फेणैरिवाबभे ॥ २७ ॥

रक्तपङ्के गजाः सेदुर्न प्रचक्रमिरे रथाः ।
निममज्जुस्तुरङ्गाश्च गन्तुं नोत्सेहिरे रथाः ॥ २८ ॥

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23. The demons discharged arrows, hurled spears and axes, used swords and pulled broad nooses.

24. And, they pierced with sharp crescent-shaped lances and similarly injured with javelins, crushed with maces and tore off with cutting discs.

25. The monkeys beat with fists and also bit with teeth, hurled lofty boulders and similarly dispersed trees ;

26. Enraged, they killed with tails, led to destruction with palms, tore up with nails and pulverised on the earth with force.

27. There arose headless trunks ; rivers of blood flowed ; the lotus-like faces of warriors floated and the flags appeared like foam.

28. Elephants got stuck up in mud (created by) blood, chariots could not proceed, horses sank deep and warriors dared not go ahead.

कोटचा कोटचा पुरद्वारमेकैकं रुरुधे द्विषाम् ।
षट्त्रिंशद्धरिकोटचश्च निवव्रुर्वानराधिपम् ॥ २९ ॥

तस्तनुर् जह्वलुर् मम्लुर् जग्लुर् लुलुठिरे क्षताः ।
मुमूर्च्छुर् ववमू रक्तं ततृषुश् चोभये भटाः ॥ ३० ॥

सम्पातिना प्रजङ्घस्तु युयुधेऽसौ द्रुमाहतः ।
चकम्पेऽतीव चुक्रोश जीवनाशं ननाश च ॥ ३१ ॥

उच्चखनाते नलेनाक्षौ स्फुरत्प्रतपनाक्षिणी ।
जम्बुमाली जहौ प्राणान् ग्राव्णा मारुतिना हतः ॥ ३२ ॥

मित्रघ्नस्य प्रचुक्षोद गदयाऽङ्गं विभीषणः ।
सुग्रीवः प्रघसं नेभे बहून् रामस्ततर्द च ॥ ३३ ॥

वज्रमुष्टेर्विशिश्लेष मैन्देनाभिहतं शिरः ।
नीलश्चकर्त चक्रेण निकुम्भस्य शिरः स्फुरत् ॥ ३४ ॥

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29. Each and every gate of the city was blocked by a crore each of the enemies; and thirty-six crores encircled the lord of the monkeys.

30. Injured warriors of both sides groaned, tossed about, felt weary, desponded, rolled (on the ground), fainted, vomitted blood and got thirsty.

31. Prajaṅgha, however, fought Sampāti; hit with a tree, he was shaken, cried excessively and so perished as to lose his life.

32. By Nala were dug out both the sparkling eyes of Pratapana; hit with a boulder by Māruti, Jambumāli laid down his (life-)breaths.

33. Of Mitraghna, Vibhīṣaṇa pounded the body with a mace; Sugrīva killed Praghasa and Rāma killed very many.

34. Vajramuṣṭi's head, battered by Mainda, got severed. Nila, sawed off with a disc the throbbing head of Nikumbha.

विरूपाक्षो जहे प्राणैस्तृढः सौमित्रिपत्रिभिः ।
प्रमोचयाञ्चकारासून् द्विविदस्त्वशनिप्रभम् ॥ ३५ ॥

गदा शक्रजिता जिघ्ये तां प्रतीयेष वालिजः ।
रथं ममन्थ सहयं शाखिनाऽऽस्य ततोऽङ्गदः ॥ ३६ ॥

तत्कर्म वालिपुत्रस्य दृष्ट्वा विश्वं विसिष्मिये ।
संत्रेसू राक्षसाः सर्वे बहु मेने च राघवः ॥ ३७ ॥

सुग्रीवो मुमुदे देवाः साध्वित्यूचुः सविस्मयाः ।
विभीषणोऽभितुष्टाव प्रशशंसुः प्लवङ्गमाः ॥ ३८ ॥

'ही चित्रं' लक्ष्मणेनोदे रावणिश्च तिरोदधे ।
विचकार ततो रामः शरान् सन्तत्रसुर्द्विषः ॥ ३९ ।

विभिन्ना जुघुरुर्घोरं जक्षुः क्रव्याशिनो हतान् ।
चुश्च्योत व्रणिनां रक्तं छिन्नाश्चेलुः क्षणं भुजाः ॥ ४० ॥

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35. Pierced by Lakṣmaṇa's arrows, Virūpākṣa was abandoned by (his) life-breaths. Dvivida caused life-breaths to be given up by Aśaniprabha.

36. A mace was hurled by Indrajit ; the son of Vāli caught it. Thereafter Aṅgada, with a tree, battered his (Indrajit's) chariot along with the horses.

37. Having seen that deed of the son of Vāli, the universe was wonderstruck, all the demons took fright and Rāghava (Rāma) held it in great esteem.

38. Sugrīva rejoiced, the gods, full of surprise, exclaimed, "Well done !" Vibhīṣaṇa praised (him), and the monkeys applauded aloud.

39. "Oh, wonder !" uttered by Lakṣmaṇa and, Indrajit the son of Rāvaṇa, disappeared. Then Rāma dispersed arrows ; the enemies took fright (felt distressed).

40. Injured, they screamed horridly ; carnivorous beasts devoured the slain ; the blood of the wounded trickled (down) ; severed arms throbbed for a moment.

कृत्तैरपि दृढक्रोधो वीरवक्त्रैर्न तत्यजे ।
पलायाञ्चक्रिरे शेषा जिह्रियुः शूरमानिनः ॥ ४१ ॥

राघवो न दयाञ्चक्रे दधुर्धैर्यं न केचन ।
मम्रे पतङ्गवद्वीरैर्हाहेति च विचुक्रुशे ॥ ४२ ॥

तिरोबभूवे सूर्येण प्रापे च निशयास्पदम् ।
जग्रसे कालरात्रीव वानरान् राक्षसांश्च सा ॥ ४३ ॥

चुकोपेन्द्रजिदत्युग्रं सर्पास्त्रं चाजुहाव, सः ।
आजुहुवे तिरोभूतः परानीकं जहास च ॥ ४४ ॥

बबाधे च बलं कृत्स्नं निजग्राह च सायकैः ।
उत्ससर्ज शरास्तेऽस्य सर्पसाच्च प्रपेदिरे ॥ ४५ ॥

आचिचाय स तैः सेनामाचिकाय च राघवौ ।
बभाण च न मे मायां जिगायेन्द्रोऽपि किं नृभिः ॥ ४६ ॥

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41. The deep-rooted anger was not abandoned by the warriors' faces, though severed ; the rest ran away ; those who regarded themselves brave felt ashamed.

42. Rāghava took no pity ; none took courage ; warriors died like moths and screamed, "Ah, Alas !"

43. The sun disappeared and (immediately) a foot-hold was acquired by the night ; and, like a night of death, she swallowed the monkeys and the demons.

44. Indrajit got angry and summoned the extremely terrific serpent missile ; he who had become invisible, challenged the enemy's army and jeered.

45. He overpowered the whole amry and immediately bound it down with arrows ; he discharged arrows and they turned into serpents against (Rama's army).

46. He enveloped the army and covered the two Raghu princes with them, and exclaimed. "Even Indra could not subdue my jugglery. What with men ?"

आचिक्याते च भूयोऽपि राघवौ तेन पन्नगैः ।
तौ मुमुहतुरुद्विग्नौ वसुधायां च पेततुः ॥ ४७ ॥

ततो रामेति चक्रन्दुस्त्रेसुः परिदिदेविरे ।
निशश्वसुश्च सेनान्यः प्रोचुर्धिगिति चात्मनः ॥ ४८ ॥

मन्युं शेकुर्न ते रोद्धुं नाऽस्रं संरुरुधुः पतत् ।
विविदुर्नेन्द्रजिन्मार्गं परीयुश्च प्लवङ्गमाः ॥ ४९ ॥

वधावाऽद्भिस्ततश्चक्षुः सुग्रीवस्य विभीषणः ।
विदाञ्चकार धौताक्षः स रिपुं खे ननर्द च ॥ ५० ॥

उज्जुगूरे ततः शैलं हन्तुमिन्द्रजितं कपिः ।
विहाय रावणिस्तस्मादाजग्मे चाऽन्तिकं पितुः ॥ ५१ ॥

आचचक्षे च वृत्तान्तं प्रजहर्ष च रावणः ।
गाढं चोपजुगूहैनं शिरस्युपशिशिङ्घ च ॥ ५२ ॥

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47. Once again were the Raghu princes covered by him with serpents. Distressed, the two fainted and fell down on the ground.

48. Then the commanders of the army yelled, "Alas, Oh Rāma," took fright, lamented, sighed and exclaimed "Fie upon ourselves !"

49. They could not restrain (their) grief, did not check the falling tears, could not know the way to Indrajit and went around.

50. Then Vibhīṣaṇa washed the eye of Sugrīva with water ; he whose eye was washed apprehended the enemy in the sky and shouted.

51. Now the monkey (Sugrīva) hurled a rock for killing Indrajit. (But) the son of Rāvaṇa left (the battle-field) and thence went to his father.

52. He reported the happening and immediately Rāvaṇa was highly delighted, embraced him tightly and smelt his head.

ध्वजानुद्दुधुवुस्तुङ्गान् मांसं चेमुर्जगुः पपुः ।
कामयाञ्चक्रिरे कान्तास्ततस्तुष्टा निशाचराः ॥ ५३ ॥

दर्शयाञ्चक्रिरे रामं सीतां राज्ञश्च शासनात् ।
तस्या मिमीलतुर्नेत्रे ललुठे पुष्पकोदरे ॥ ५४ ॥

प्राणा दध्वंसिरे, गात्रं तस्तम्भे च प्रिये हते ।
उच्छश्वास चिराद् दीना रुरोदासौ ररास च ॥ ५५ ॥

"लौहबन्धैर्बबन्धे नु, वज्रेण किं विनिर्ममे ।
मनो मे, न विना रामाद्यत् पुस्फोट सहस्रधा ॥ ५६ ॥

उत्तेरिथ समुद्रं त्वं मदर्थेऽरीन् जिहिंसिथ ।
ममर्थ चाऽतिघोरां मां धिग् जीवितलघूकृताम् ॥ ५७ ॥

न जिजीवासुखी तातः प्राणता रहितस्त्वया ।
मृतेऽपि त्वयि जीवन्त्या किं मयाणकभार्यया ॥ ५८ ॥

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53. Thereafter the delighted demons hoisted lofty flags, ate meat, sang, drank (and) longed for their sweethearts.

54. And (they) showed Rāma to Sītā, at the command of the King. Both her eyes got shut and she rolled down in the interior of the Puṣpaka.

55. The dear Rāma being slain, her life-breaths perished and body stiffened. That miserable (Sītā) heaved, wept and screamed for long.

56. "Is my heart caged in iron fetters or is it fashioned out of adamant since it did not burst into a thousand pieces in the absence of Rāma ?

57. "For my sake you crossed the ocean, killed the enemies and perished ! Fie upon me, excessively wicked, rendered lowly (despicable) by life.

58. "Deprived of you (who were) alive, (thy) unhappy father did not survive ; What (use) is (your) accursed wife living, even while you are dead."

सा जुगुप्सान् प्रचक्रेऽसून् जगर्हे लक्षणानि च ।
देहभाञ्जि, ततः केशान् लुलुञ्च, लुलुठे मुहुः ॥ ५९ ॥

जग्लौ दध्यौ वितस्तान, क्षणं प्राण न, विव्यथे ।
दैवं निनिन्द चक्रन्द देहे चाऽतीव मन्युना ॥ ६० ॥

आश्वासयाञ्चकाराऽथ त्रिजटा तां निनाय च ।
ततः प्रजागराञ्चक्रुर्वानराः सविभीषणाः ॥ ६१ ॥

चिचेत रामस्तत् कृच्छ्रमोषाञ्चक्रे शुचऽऽथ सः ।
मन्युश्चास्य समापिप्ये विरुराव च लक्ष्मणम् ॥ ६२ ॥

समीहे मर्तुमानर्चे तेन वाचाऽऽखिलं बलम् ।
आपपृच्छे च सुग्रीवं स्वं देशं विससर्ज च ॥ ६३ ॥

आदिदेश स किष्किन्धां राघवौ नेतुमङ्गदम् ।
प्रतिजज्ञे स्वयं चैव सुग्रीवो रक्षसां वधम् ॥ ६४ ॥

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59. She got nauseated with her life and censured the (auspicious) signs existing on her person; then (she) tore off her hair and rolled down again and again.

60. She wearied (herself), worried, screamed, stopped breathing for a moment, grieved, blamed Fate, wailed and burnt with excessive grief.

61. Then Trijaṭā consoled (her) and took her away. Thereafter the monkeys along with Vibhīṣaṇa kept awake.

62. Rāma felt that agony; thereupon he burnt with grief; and his anger waxed and he called (out for) Lakṣmaṇa.

63. He wished to die; the whole army was honoured by him with words; and he took leave of Sugrīva and dismissed him to his land,

64. He (Sugrīva) ordered Aṅgada to carry the two Raghu princes to Kiṣkindhā; Sugrīva also vowed to kill the demons by himself,

"नागास्त्रमिदमेतस्य विपक्षस्ताक्ष्यंसंस्मृति:" ।
विभीषणादिति श्रुत्वा तं निदध्यौ रघूत्तम: ॥ ६५ ॥

ततो विजघटे शैलैरुद्वेलं पुप्लुवेऽम्बुधि: ।
वृक्षेभ्यश्चुच्युते पुष्पैर्विरेजुर्भासुरा दिश: ॥ ६६ ॥

जगाहिरेऽम्बुधिं नागा ववौ वायुर्मनोरम: ।
तेजांसि शंशमाञ्चक्रु: शरबन्धा विशिश्लिषु: ॥ ६७ ॥

भ्रेजिरेऽक्षतवद् योधा लेभे संज्ञां च लक्ष्मण: ।
विभीषणोऽपि बभ्राजे गरुत्मान् प्राप चान्तिकम् ॥ ६८ ॥

संपस्पर्शाथ काकुत्स्थौ जज्ञाते तौ गतव्यथौ ।
तयोरात्मानमाचख्यौ ययौ चाथ यथागतम् ॥ ६९ ॥

स्वेनुस् तित्विषुर् उद्येमुर् उच्चख्नु: पर्वतांस्तरून् ।
वानरा बद्रमुश्चाऽथ संग्रामं चाऽऽशशासिरे ॥ ७० ॥

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65. Having heard from Vibhīṣaṇa (that) "this is serpent missile and its counter remedy is the remembrance of Garuḍa," the excellent Raghu Prince meditated upon him.

66. Then the mountains burst ; the ocean flooded across the shore ; flowers fell down from the trees ; and the radiant quarters shone brightly.

67. The serpents plunged into the ocean; wind pleasurable to the mind blew ; lustre got mellowed (and) the bonds of the arrows got loosened.

68. The warriors shone as if uninjured and Lakṣmaṇa regained consciousness. Vibhīṣaṇa too glittered and Garuḍa came near.

69. Then he touched the two Kākutstha princes ; they became devoid of agony ; (he) announced himself to them and departed just as he had come.

70. The monkeys shouted, glittered, exerted, dug up

डुढौकिरे पुनर्लङ्कां बुबुधे तान् दशाननः ।
जीवतश्च विवेदारीन् बभ्रंशेऽसौ धृतेस्ततः ॥ ७१ ॥

सस्रंसे शरबन्धेन दिव्येनेति बुबुन्द सः ।
बभाजाऽथ परं मोहमूहाञ्चक्रे जयं न च ॥ ७२ ॥

धूम्राक्षोऽथ प्रतिष्ठासाञ्चक्रे रावणसम्मतः ।
सिंहास्यैर्युयुजे तस्य वृकास्यैश्च रथः खगैः ॥ ७३ ॥

त्वक्त्रैः संविव्ययुर्देहान् वाहनान्यधिशिश्यिरे ।
आनर्जुर्नृभुजोऽस्त्राणि ववञ्चुश्चाहवक्षितिम् ॥ ७४ ॥

अध्युवास रथं, तेये पुराच्चुक्षाव चाऽशुभम् ।
संश्रावयाञ्चकाराऽऽख्यां धूम्राक्षस्तत्वरे तथा ॥ ७५ ॥

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mountains (and) trees and ran about; then they longed for a fight.

71. They again invaded Laṅkā; Rāvaṇa recognised them and realised that the enemies were alive; thereupon he swerved from his fortitude.

72. He heard that the divine bonds of the arrows had slipped off; he then took to extreme delusion and did not expect victory.

73. Thereafter, permitted by Rāvaṇa, Dhūmrākṣa intended to march out; his chariot was yoked with beasts flying in the sky which had mouths of lions or foxes.

74. The cannibals covered (their) bodies with armour, ascended vehicles, picked up missiles and proceeded to the battle-field.

75. Dhūmrākṣa ascended (his) chariot, went out of the city and sneezed inauspiciously; he also announced his name and made haste.

निलिल्ये मूर्ध्नि गृध्रोऽस्य क्रूरा ध्वाङ्क्षा ववाशिरे ।
शिशीके शोणितं व्योम चचाल क्ष्मातलं तथा ॥ ७६ ॥

ततः प्रजघटे युद्धं शस्त्राण्यासुः परस्परम् ।
वव्रश्चुर् आजुघूर्णुश्च स्येमुश् चुकूर्दिरे तथा ॥ ७७ ॥

रुरुजुर् भ्रेजिरे फेणुर्बहुधा हरिराक्षसाः ।
वीरा न बिभयाञ्चक्रुर्भीषयाञ्चक्रिरे परान् ॥ ७८ ॥

रक्तं प्रचुश्चुतुः क्षुण्णाः शिश्वियुर्बाणविक्षताः ।
अस्यतां शुशुवुर्बाणान् भुजाः साङ्गुष्ठमुष्टयः ॥ ७९ ॥

रणे चिक्रीड धूम्राक्षस्तं ततर्जाऽनिलात्मजः ।
आददे च शिला सोऽश्वं पिपेषाऽस्य रथं तया ॥ ८० ॥

पपात राक्षसो भूमौ रराट च भयंकरम् ।
तुतोद गदया चाऽरिं तं दुध्रावाद्रिणा कपिः ॥ ८१ ॥

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76. A vulture settled down on his head ; evil crows crowed ; the sky sprinkled blood ; also the surface of the earth quaked.

77. Then the battle started ; (they) hurled missiles mutually; they pierced, revolved, shouted and sported.

78. The monkeys and the demons smashed, shone and moved variously ; the warriors did not fear ; (they) frightened the enemies.

79. Injured, they oozed out blood (and) got swollen ; the arms of those who hurled arrows disappeared along with the fingers and fists.

80. Dhūmrākṣa sported in the battle ; the son of the Wind (Hanūmān) condemned him ; and he picked up a rock and with it smashed his chariot, along with the horses.

81. The demon fell on the ground and yelled horridly ; and (he) smote the enemy with a mace ; the monkey rendered him motionless with a boulder.

अकम्पनस्ततो योद्धुं चकमे रावणाज्ञया ।
स रथेनाभिदुद्राव जुघुरे चाऽतिभैरवम् ॥ ८२ ॥

पस्पन्दे तस्य वामाक्षि सस्यमुश्चाऽशिवाः खगाः ।
तान् वव्राजावमत्याऽसौ बभासे च रणे शरैः ॥ ८३ ॥

खम् ऊयुर्वसुधाम् ऊवुः सायका रज्जुवत् तताः ।
तस्माद् बलैरपत्रेपे पुप्रोथाऽस्मै न कश्चन ॥ ८४ ॥

स भस्मसाच्चकाराऽरीन् दुदाव च कृतान्तवत् ।
चुक्रोध मारुतिस्तालमुच्चखने च महाशिखम् ॥ ८५ ॥

यमायाऽकम्पनं तेन निरुवाप महापशुम् ।
बभ्रज्ज निहते तस्मिन् शोको रावणमग्निवत् ॥ ८६ ॥

स बिभ्रेष प्रचुक्षोद दन्तैरोष्ठं चखाद च ।
प्रगोपायाञ्चकाराऽऽशु यत्नेन परितः पुरम् ॥ ८७ ॥

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82. Thereafter Akampana wished to fight under the order of Rāvaṇa. He proceeded hurriedly and roared very dreadfully.

83. His left eye throbbed and ill-boding birds twittered. Having disregarded them (these omens), he went ahead and shone with arrows in the battle.

84. Spread out like ropes, the arrows covered the sky and veiled the earth. The enemies shied away from him ; none could withstand him,

85. He reduced the enemies to ashes and tormented them like the God of Death. Māruti got angry and dug out a *sala* tree having huge branches.

86. By means of that tree, he offered Akampana (as) a huge (sacrificial) beast to Yama. He having been killed, grief scorched Rāvaṇa like fire.

87. He stirred, pounded, and bit (his) lip with the teeth. He hastily got the city guarded all around, with effort.

प्रहस्तमर्थयाञ्चक्रे योद्धुमद्भुतविक्रमम् ।
"किं विचारेण राजेन्द्र ! युद्धाऽर्था वयम्" इत्यसौ ॥ ८८ ॥

चक्काणाऽशङ्कितो योद्धुमुत्सेहे च महारथः ।
निर्ययिरेऽस्य योद्धारश्चक्लृपे चाऽश्वकुञ्जरम् ॥ ८९ ॥

युयुजुः स्यन्दनानश्वैरीजुर्देवान् पुरोहिताः ।
आनर्चुर्ब्राह्मणान् सम्यगाशिषश्चाशशंसिरे । ९० ॥

ऊहिरे मूर्ध्नि सिद्धार्था गावश्चाऽऽलेभिरे भटैः ।
प्रचुक्षणुर्वुर्महास्त्राणि जिज्ञासाञ्चक्रिरे हयान् ॥ ९१ ॥

ललुः खङ्गान् ममार्जुश्च ममृजुश्च परश्वधान् ।
अलञ्चक्रे समालेभे ववसे बुभुजे पपे ॥ ९२ ॥

जहसे च क्षणं यानैर्निर्जग्मे योद्धृभिस्ततः ।
विप्रान् प्रहस्त आनर्च जुहाव च विभावसुम् ॥ ९३ ॥

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88. He requested Prahasta, whose valour was wonderful, to fight. "What (is the) use of thought ? We are meant for wars," thus he—

89. —declared dauntlessly and the mighty chariot-fighter marched forward to fight. Rāvaṇa assigned warriors to him and kept ready horses and elephants.

90. Chariots were yoked with horses ; the priests sacrificed to the gods, and worshipped brahmins (who) blessed (them) well.

91. White mustard grains were carried on the head and cows were touched by the warriors ; they sharpened (their) mighty missiles and desired to test their horses.

92. (They) picked up and polished (their) swords and cleaned (their) axes. (By the soldiers their own selves) were decorated, anointed, clothed, fed and (drinks) were drunk.

93. The soldiers laughed for a moment and then made

संवर्गयाञ्चकाराप्तान् चन्दनेन लिलेप च ।
चचाम मधु मार्द्वीकं त्वक्त्रं चाऽऽचकचे वरम् ॥ ९४ ॥

उष्णीषं मुमुचे चारु रथं च जुजुषे शुभम् ।
आललम्बे महास्त्राणि गन्तुं प्रववृते ततः ॥ ९५ ॥

आजघ्नुस्तूर्यजातानि तुष्टुवुश्चानुजीविनः ।
रजः प्रववृधे घोरं घोषश्च व्यानशे दिशः ॥ ९६ ॥

तं यान्तं दुद्रुवुर्गृध्राः क्रव्यादश्च सिषेविरे ।
आववुर्वायवो घोराः खादुल्काश्च प्रचक्षरुः ॥ ९७ ॥

सस्यन्दे शोणितं व्योम रणाङ्गानि प्रजज्वलुः ।
रथाः प्रचस्खलुः साश्वा न रंरहाश्वकुञ्जरम् ॥ ९८ ॥

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their exit. Prahasta worshipped brahmins and offered oblations into the fire.

94. He honoured his well-wishing kinsmen, smeared (himself) with sandal paste, drank grape-wine and tied up (his) excellent coat of mail.

95. He put on a nice turban, took to an auspicious chariot, caught hold of mighty missiles and then started to go.

96. The dependants beat all sorts of drums and praised (him). Awful dust gathered up and sound pervaded the quarters.

97. Vultures accompanied him and carnivorous animals attended him who was marching ahead ; terrific winds blew and meteors shot down from the sky.

98. The sky scattered blood ; the war instruments went up in flames ; chariots skidded along with the horses and the troops of horses and elephants would not budge.

प्रतोदा जगलुर्वाममानञ्चुर्यज्ञिया मृगाः ।
ददाल भूः पुपूरे द्यौः कपीनामपि निःस्वनैः ॥ ९९ ॥

मिमेह रक्तं हस्त्यश्वं राक्षसाश्च नितिष्ठिवुः ।
ततः शुशुभतुः सेने निर्दयं च प्रजह्रतुः ॥ १०० ॥

विद्विषुर् दुद्युवुश् चच्छुश् चक्लमुः सुषुपुर् हताः ।
चखादिरे चखादुश्च विलेपुश्च रणे भटाः ॥ १०१ ॥

प्रहस्तस्य पुरोऽमात्यान् जिहिंसुर् दधृषुस् तथा ।
वानराः कर्म सेनानी रक्षसां चक्षमे न तत् ॥ १०२ ॥

ऊर्णुनाव स शस्त्रौघैर्वानराणामनीकिनीम् ।
शशास च बहून् योधान् जीवितेन विवेच च ॥ १०३ ॥

आससञ्ज भयं तेषां दिद्युते च यथा रविः ।
नाऽऽययास द्विषद्देहैर्जगाहे च दिशो दश ॥ १०४ ॥

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99. Whips slipped down; sacrificial beasts passed by the left ; the earth split up ; the sky was filled with the shouts of the monkeys too.

100. The troops of elephants and horses made water (urinated) and the demons spat out blood. Then both the armies flashed and struck mercilessly.

101. In the battle, warriors hated, confronted, battered (mutually), fainted and lay down (as if) killed. They were up (again) and they ate and bewailed.

102. In front of Prahasta the monkeys killed and also overpowered the ministers; the commander of the demons did not brook that action.

103. He covered up the monkey army with streams of weapons and struck many warriors and deprived them of life ;

104. —(he) instilled fear into them and shone forth like the sun; (he) was not exhausted and penetrated the ten quarters with the enemies' bodies.

केचित् सञ्चुकुटुर् भीता लेजिरेऽन्ये पराजिताः ।
संग्रामाद् बभ्रशुः केचिद् ययाचुश्चापरेऽभयम् ॥ १०५ ॥

एवं विजिग्ये तां सेनां प्रहस्तोऽतिददर्प च ।
शशाम न च संक्रुद्धो निर्जुगोप निशाचरान् ॥ १०६ ॥

चुक्रुधे तत्र नीलेन तरुश्चोच्चिक्षिपे महान् ।
प्रहस्तोभिहतस्तेन बाणान् विससृजे बहून् ॥ १०७ ॥

सेहे कपी रथाश्वांश्च रिपोस्ततर्ह शाखिना ।
धरित्रीं मुसली तेये प्रहस्तश्चिखिदे न च ॥ १०८ ॥

संदुधुक्षे तयोः कोपः पस्फाये शस्त्रलाघवम् ।
नुनोद शाखिनं नील आवव्रे मुसली तरुम् ॥ १०९ ॥

वियत्यानभ्रतुर्भूमौ मण्डलानि विचेरतुः ।
प्रदुद्रुवतुरन्योन्यं वीरौ शश्रमतुर्न च ॥ ११० ॥

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105. Frightened, some contracted (or curled up) ; being defeated, others felt ashamed ; some slipped away from the battle ; others begged for safety.

106. Thus Prahasta vanquished that army and was excessively delighted; and (once) enraged, he did not calm down and protected the demons.

107. Thereupon Nala got enraged and a huge tree was lifted up by him; beaten with it, Prahasta discharged plentiful arrows.

108. The monkey withstood (them) and destroyed the enemy's chariot and horses with the tree ; wielding a mace, Prahasta descended to the ground and did not grieve.

109. The wrath of the two flared up ; (their) quickness in hurling weapons waxed ; Nīla hurled a tree ; the mace-bearer (Prahasta) warded off that tree.

110. The two warriors dived into the sky, moved in circles on the earth, assaulted each other and did not tire.

समीरयाञ्चकाराऽथ राक्षसस्य कपिः शिलाम् ।
क्षतस्तया ममारासावाशिश्राय च भूतलम् ॥ १११ ॥

तुतुषुर्वानराः सर्वे नेशुश्चित्रा निशाचराः ।
जेरुराशा दशास्यस्य सैन्यं नीलं नुनाव च ॥ ११२ ॥

यदा न फेलुः क्षणदाचराणां मनोरथा रामबलाभियोगे ।
लङ्कां तदा भेजुरुदीर्णदैन्या व्याचख्युरुच्चैश्च हतं प्रहस्तम् ॥ ११३ ॥

इति भट्टिकाव्ये शरबन्धो नाम चतुर्दशः सर्गः ॥

(तिङन्तकाण्डे 'लिड्'-विलासः प्रथमः परिच्छेदः)

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111. Thereafter, the monkey hurled a boulder at the demon ; injured by it, he died and took to the ground.

112. All the monkeys were pleased ; the demons of various types perished ; Rāvaṇa's hopes withered and the army applauded Nīla.

113. When the desires of the demons in the battle with Rāma's army did not fructify, then they took to Laṅkā and loudly announced (to Rāvaṇa) the slain Prahasta.

Here ends canto XIV of Bhaṭṭikāvya named

TYING UP WITH THE (SERPENT) MISSILE

(Part I of the Tiṅanta-kāṇḍa being the exemplification of liṭ)

अथ पञ्चदशः सर्गः

राक्षसेन्द्रस्ततोऽभैषीदं क्षिष्ट परितः पुरम् ।
प्रातिष्ठिपच्च बोधार्थं कुम्भकर्णस्य राक्षसान् ॥ १ ॥

तेऽभ्यगुर्भवनं तस्य सुप्तं चैक्षिषताऽथ तम् ।
व्याहार्षुस्तुमुलान् शब्दान् दण्डैश्चावधिषुर्द्रुतम् ॥ २ ॥

केशानलुञ्चिषुस् तस्य गजान् गात्रेष्वचिक्रमन् ।
शीतैरभ्यषिचंस् तोयैर् अलातैश्चाऽप्यदम्भिषुः ॥ ३ ॥

नखैरकर्तिषुस्तीक्ष्णैर् अदाङ्क्षुर्दशनैस्तथा ।
शितैरतौत्सुः शूलैश्च भेरीश्चाऽवीवदन् शुभाः ॥ ४ ॥

स तान् नाऽजीगणत् सर्वानिच्छयाऽऽबुद्ध च स्वयम् ।
"अबूबुधत कस्मान् मा"मप्राक्षीच्च निशाचरान् ॥ ५ ॥

NOW CANTO XV

1. Thereafter Rāvaṇa dreaded, looked around the city and dispatched demons for awakening Kumbhakarṇa.

2. They repaired to his mansion and then beheld him asleep, produced a tumultous din and quickly struck (him) with sticks ;

3. —plucked his hair, made elephants walk across his limbs, sprinkled him with cold water and also singed him with burning (fire brands) ;

4. —tore him with sharp nails, as also bit him with teeth, pierced him with pointed spikes and sounded auspicious drums.

5. He heeded not all those and woke up of his own will, and asked the demons, "Why have you awakened me ?"

तेऽभाषिषत "राजा त्वां दिदृक्षुः क्षणदाचर: !" ।
सोऽस्नासीद् व्यलिपन्मांसमप्सासीद् वारुणीमपात् ॥ ६ ॥

न्यवसिष्ट ततो द्रष्टुं रावणं प्रावृतद् गृहात् ।
राजाऽऽयान्तं तमद्राक्षीद् उदस्थाच्चेषदासनात् ॥ ७ ॥

अतुषत् पीठमासन्ने निरदिक्षच्च काञ्चनम् ।
अस्मेष्ट कुम्भकर्णोऽल्पमुपाविक्षदथाऽन्तिके ॥ ८ ॥

अवादीन् "मां किमित्याह्वो" राज्ञा च प्रत्यवादि स: ।
"मा ज्ञासीस्त्वं सुखी रामो यदकार्षीत् स रक्षसाम् ॥ ९ ॥

उदतारीदुदन्वन्तं पुरं न: परितोऽरुधत् ।
व्यद्योतिष्ट रणे शस्त्रैरनैषीद् राक्षसान् क्षयम् ॥ १० ॥

न प्रावोचमहं किञ्चित् प्रियं यावदजीविषम् ।
बन्धुस्त्वमर्चितः स्नेहान् मा द्विषो न वधीर्मम ॥ ११ ॥

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6. They said, "Oh demon, the King is desirous of seeing you." He bathed, anointed (himself), ate meat and drank wine.

7. Then he dressed to meet Rāvaṇa and started from (his) house. The King saw him coming and rose up slightly from the throne.

8. He was pleased and pointed to a golden seat nearby. Kumbhakarṇa smiled and sat by his side.

9. He said, "What for did you summon me ?" And, he was replied to, by the King, "You (who are) happy need not know what Rāma did to the demons.

10. "He crossed the ocean, besieged the city all around, shone with (his weapons) in the battle and brought the demons to ruin.

11. "So long as I lived, I never solicited anything desirable, not that, you, a brother, honoured with affection, might not kill my enemies.

वीर्यं मा न ददर्शस्त्वं मा न त्रास्थाः क्षतां पुरम् ।
तवाऽद्राक्ष्म वयं वीर्यं त्वमजैषीः पुरा सुरान्" ॥ १२ ॥

अवोचत् कुम्भकर्णस्तं "वयं मन्त्रेऽभ्यधाम यत् ।
न त्वं सर्वं तदश्रौषीः फलं तस्येदमागमत् ॥ १३ ॥

प्राज्ञवाक्यान्यवामंस्था मूर्खवाक्येष्ववास्थिथाः ।
अध्यगीष्ठाश्च शास्त्राणि प्रत्यपत्था हितं न च ॥ १४ ॥

मूर्खास्त्वामववञ्चन्त ये विग्रहमचीकरन् ।
अभाणीन्माल्यवान् युक्तमक्षंस्थास् त्वं न तन्मदात् ॥ १५ ॥

राघवस्याऽमुषः कान्तामाप्तैरुक्तो न चाऽर्पिपः ।
मा नाऽनुभूः स्वकान् दोषान् मा मुहो मा रुषोऽधुना ॥ १६ ॥

तस्याऽप्यत्यक्रमीत् कालो यत्तदाऽहमवादिषम् ।
अघानिषत रक्षांसि परैः कोशांस्त्वमव्ययीः ॥ १७ ॥

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12. "Do not refrain from showing valour ; do not refuse to protect the harmed city ; we have seen your bravery ; formerly, you have vanquished the gods."

13. Kumbhakarṇa told him, "You have not listened to all that we had spoken to you in counsel. This fruit of that has come (now).

14. "You disregarded the speech of the wise and abided by the words of the fools ; you have studied the science (but) did not accept what is wholesome (in it).

15. "The fools that made you indulge in conflict, deceived you. Mālyavān spoke (what was) proper ; you did not brook it through vanity.

16. "You shattered (separated) Rāma's beloved (wife), and did not return (her) when spoken to by well-wishing kinsmen. Not that you should not experience (the fruit of) your own faults ; do not be senseless, do not get angry now.

17. "The time for even that which I had told then is past.

सन्धानकारणं तेजो न्यगभूत् तेऽकृथास्तथा ।
यत्त्वं वैराणि कोशं च सहदण्डमजिग्लपः" ॥ १८ ॥

अक्रुधच्चाऽभ्यधाद् वाक्यं कुम्भकर्णं दशाननः ।
"किं त्वं मामजुगुप्सिष्ठा नैदिधः स्वपराक्रमम् ॥ १९ ॥

मोज्जिग्रहः सुनीतानि मा स्म क्रंस्था न संयुगे ।
मोपालब्धाः कृतैर्दोषैर्मा न वाक्षीर्हितं परम्" ॥ २० ॥

कुम्भकर्णस्ततोऽगर्जीद् भटांश्चाऽन्यान् न्यवीवृतत् ।
उपायंस्त महाऽस्त्राणि निरगाच्च द्रुतं पुरः ॥ २१ ॥

मूर्ध्ना दिवमिवाऽलेखीत् खं व्यापद् वपुषोरुणा ।
पादाभ्यां क्ष्मामिवाऽभैत्सीद् दृष्टयाऽधाक्षीदिव द्विषः ॥ २२ ॥

Demons are slain by the enemies (and) you have squandered the treasures.

18. "You have so acted that the means of peace, your lustre, has been dimmed, since you have depleted along with the army (your) valour and treasury."

19. Rāvaṇa got angry and immediately addressed (these) words to Kumbhakarṇa : "Why did you condemn me, (but) did not enkindle your own heroism ?

20. "Force me not to accept good sayings ; do not hesitate to march out in the battle ; do not taunt me about mistakes already committed ; do not demur to carry out the highest interest."

21. Thereafter Kumbhakarṇa thundered and caused other warriors to return (to fight), took up mighty missiles and hastily went out of the city.

22. He scratched, as it were, the sky with his head, pervaded the sky with his huge frame, broke as though the earth with his (two) feet and burnt the enemies as if with his glance.

दग्धशैल इवाऽभासीत् प्राक्रंस्त क्षयमेघवत् ।
प्राचकम्पदुदन्वन्तं राक्षसानप्यतित्रसत् ॥ २३ ॥

सपक्षोऽद्रिरिवाऽचालीन्न्यश्वसीत् कल्पवायुवत् ।
अभार्षीद् ध्वनिना लोकानभ्राजिष्ट क्षयाग्निवत् ॥ २४ ॥

अनंसीद् भूर्भरेणाऽस्य रंहसा शाखिनोऽलुठन् ।
सिंहाः प्रादुद्रुवन् भीताः प्राक्षुभन् कुलपर्वताः ॥ २५ ॥

उत्पाताः प्रावृतंस्तस्य द्यौरशीकिष्ट शोणितम् ।
वायवोऽवासिषुर्भीमाः क्रूराश्चाऽकुषत द्विजाः ॥ २६ ॥

अस्पन्दिष्टाऽक्षि वामं च घोराश्चाऽराटिषुः शिवाः ।
न्यपप्तन् मुसले गृध्रा दीप्तयाऽऽपाति चोल्कया ॥ २७ ॥

आंहिष्ट तानसंमान्य दर्पात् स प्रधनक्षितिम् ।
ततोऽनर्दीदनन्दीच्च शत्रूनाह्वास्त चाऽऽहवे ॥ २८ ॥

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23. (He) appeared like a blazed mountain, stalked ahead like the cloud of destruction, caused the ocean to quake, frightened excessively even the demons.

24. (He) moved like a winged mountain, breathed out like the tornado at the end of the aeon, filled the worlds with roars, and flashed like the fire of destruction.

25. By his weight, the earth caved in, trees rolled down by (his) speed, lions ran away frightened and the dividing (border) mountains shook.

26. Ill omens dogged him, the heaven sprinkled blood, ferocious tornados began to blow and birds boding evil chirped.

27. And (his) left eye throbbed and dreadful jackals howled, vultures fell headlong on (his) maces and a burning meteor shot down.

28. Having ignored them, he marched ahead. Then (he) roared, rejoiced and challenged the enemies to battle.

प्राशीन्न चाऽतृपत् क्रूरः क्षुच्चाऽस्याऽवृधदश्नतः ।
अधाद् वसामधासीच्च रुधिरं वनवासिनाम् ॥ २९ ॥

मांसेनाऽस्याऽश्वतां कुक्षी जठरं चाऽप्यशिश्वियत् ।
बहूनामग्लुचत् प्राणानग्लोचीच्च रणे यशः ॥ ३० ॥

सामर्थ्यं चाऽपि सोऽस्तम्भीद् विक्रमं चाऽस्य नाऽस्तभन् ।
शाखिनः केचिदध्यष्ठुर् न्यमाङ्क्षुरपरेऽम्बुधौ ॥ ३१ ॥

अन्ये त्वलङ्घिषुः शैलान् गुहास्वन्ये न्यलेषत ।
केचिदासिषित स्तब्धा भयात् केचिदघूर्णिषुः ॥ ३२ ॥

उदतारिषुरम्भोधिं वानराः सेतुनाऽऽपरे ।
अलज्जिष्टाऽङ्गदस्तत्र प्रत्यवास्थित चोर्जितम् ॥ ३३ ॥

सत्त्वं समदुधुक्षच्च वानराणामयुद्ध च ।
ततः शैलानुदक्षैप्सुर् उदगूरिषित द्रुमान् ॥ ३४ ॥

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29. He devoured (the monkeys) and was not satiated; the hunger of his, (who went on) eating increased; he drank the fat and sipped the blood of the forest-dwellers.

30. Both his sides swelled with meat and his abdomen too got swollen. (He) dispelled the life-breaths of many and snatched away their fame in the battle.

31. He also restrained (their) might (but) they did not stem his valour ; some resorted to trees and others plunged into the ocean.

32. Others, however, crossed the mountains ; some others hid in caves ; some sat paralysed ; and some rolled about through fear.

33. Other monkeys crossed the ocean by the bridge. At this Aṅgada felt ashamed and resorted to bravery (dare-devilry).

34. And he enkindled the spirit of the monkeys and fought ; then they hurled boulders and lifted up trees.

अनर्दिषुः कपिव्याघ्राः सम्यक् चाऽयुत्सताऽऽहवे ।
तानमर्दीद् अखादीच्च निरास्थच्च तलाहतान् ।। ३५ ।।

प्राचुचूर्णच्च पादाभ्यामबिभीषत च द्रुतम् ।
अतर्हीच्चैव शूलेन कुम्भकर्णः प्लवङ्गमान् ।। ३६ ।।

अतौत्सीद् गदया गाढमपिषच्चोपगूहनैः ।
जानुभ्यामदमीच्चान्यान् हस्तवर्तमवीवृतत् ।। ३७ ।।

अदालिषुः शिला देहे चूर्ण्यभूवन् महाद्रुमाः ।
क्षिप्तस्तस्य न चाऽचेतीत् तानसौ नाऽपि चाऽक्षुभत् ।। ३८ ।।

अद्राष्टां तं रघुव्याघ्रौ आख्यच्चैनं विभीषणः ।
"एष व्यजेष्ट देवेन्द्रं नाऽशङ्किष्ट विवस्वतः ।। ३९ ।।

यक्षेन्द्रशक्तिमच्छासीन्नाऽप्रोथीदस्य कश्चन ।
कुम्भकर्णान्न भैष्टं मा युवामस्मान्नृपात्मजौ ।। ४० ।।

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35. The tiger-like monkeys roared and fought neatly in the battle. He (Kumbhakarṇa) crushed, devoured and scattered the monkeys who were (first) hit with his palm.

36. And he pulvarised them with his two feet and instantly frightened (them); Kumbhakarṇa even pierced the monkeys with lances.

37. He hurt them deep with the mace and crushed (some of) them with embraces; others he punished by his (two) knees and moulded still others by pressing (them) with (his) palms.

38. On (his) body, boulders got shattered, huge trees were crushed to powder; he did not (at all) feel that they were hurled at him, nor also was he agitated.

39. The two tiger-like Raghu princes perceived him and Vibhīṣaṇa briefed (them) on him. "He vanquished the Lord of the gods (Indra) and did not dread the Sun.

40. "(He) shattered the mighty missile of the Lord of

"घ्नन्तं मोपेक्षिषाथां च मा न कार्ष्टमिहाऽऽदरम् ।
अमुं मा न वधिष्टे"ति रामोऽवादीत् ततः कपीन् ॥ ४१ ॥

ते व्यरासिषुराह्वन्त राक्षसं चाऽव्यपिप्लवन् ।
अबभासन् स्वकाः शक्तीर्द्रुमशैलं व्यकारिषुः ॥ ४२ ॥

ते तं व्याशिषताऽक्षौत्सुः पादैर्दन्तैस्तथाऽच्छिदन् ।
आर्जिजच्छरभो वृक्षं नीलस्त्वाऽऽदित पर्वतम् ॥ ४३ ॥

ऋषभोऽद्रीनुदक्षैप्सीत् ते तैररिमतर्दिषुः ।
अस्फूर्जीद् गिरिशृङ्गं च व्यस्राक्षीद् गन्धमादनः ॥ ४४ ॥

अकूर्दिष्ट व्यकारीच्च गवाक्षो भूधरान् बहून् ।
स तान् नाऽजीगणद् वीरः कुम्भकर्णोऽव्यथिष्ट न ॥ ४५ ॥

अमन्थीच्च परानीकमप्लोष्ट च निरङ्कुशः ।
निहन्तुं चाऽत्वरिष्टाऽरीनजक्षीच्चाङ्कमागतान् ॥ ४६ ॥

Yakṣas (Kubera); none overpowered him. Not that you two princes need not be afraid of this Kumbhakarṇa."

41. "Do not disregard him who hits ; don't you have no regard for this one. Do not hesitate to kill him." Thus Rāma spoke to the monkeys.

42. They chattered, challenged the demon and also jumped, exhibited their own powers, (and) hurled (at him) a number of trees and boulders.

43. They crowded (around him), crushed him with the feet, so also tore him with the teeth ; Śarabha tried to pick up a tree ; Nīla however, took up a boulder.

44. Ṛṣabha hurled boulders ; with those they thrashed the enemy; Gandhamādana thundered and discharged the summit of a mountain.

45. Gavākṣa frolicked and dispersed many boulders; that brave Kumbhakarṇa did not heed them, nor was he hurt.

46. And he harassed the enemy's army and hopped about unrestricted and hastened to kill the enemies and devoured those that came near his lap.

व्यक्रुक्षद् वानरानीकं संपलायिष्ट चाऽऽयति ।
हस्ताभ्यां नश्यदक्राक्षीद् भीमे चोद्पाधिताऽऽनने ॥ ४७ ॥

रक्तेनाऽचिक्लिदद् भूमिं सैन्यैश्चाऽतस्तरद्धतैः ।
नाऽताप्सीद् भक्षयन् क्रूरो नाऽश्रमद् घ्नन् प्लवङ्गमान् ॥ ४८ ॥

न योद्धुमशकन् केचिन्नाऽढौकिषत केचन ।
प्राणशन् नासिकाभ्यां च वक्त्रेण च वनौकसः ॥ ४९ ॥

उदरे चाऽजरन्नन्ये तस्य पातालसन्निभे ।
आक्रन्दिषु सखीनाह्वन् प्रपलायिषताऽस्विदन् ॥ ५० ॥

रक्तमश्च्योतिषुः क्षुण्णाः क्षताश्च कपयोऽतृषन् ।
उपास्थायि नृपो भग्नैरसौ सुग्रीवमैजिहत् ॥ ५१ ॥

योद्धुं सोऽप्यरुषच्छत्रोरैरिरच्च महाद्रुमम् ।
तं प्राप्तं प्रासहिष्टाऽरिः शक्तिं चोग्रामुदग्रहीत् ॥ ५२ ॥

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47. On his coming, the monkey-army yelled and fled. He dragged back (the) disappearing (army) with both hands and threw it into his terrific mouth.

48. The cruel one drenched the ground with blood and covered it with the slain forces ; he was not satiated (by) eating and was not tired (of) killing the monkeys.

49. Some could not fight, some did not go near him, and the forest-dwellers vanished through both his nostrils and mouth.

50. Some were digested in his stomach which resembled the nether world (*pātala*) ; they yelled, called (their) friends, fled quickly (and) perspired.

51. The crushed monkeys passed out blood ; wounded, (they) felt thirsty : the King (Rāma) was approached by the scattered (monkeys) and he goaded on Sugrīva.

52. He, too, was enraged for fighting and threw a huge

स तामबिभ्रमद्भीमां वानरेन्द्रस्य चाऽमुचत् ।
प्रापप्तन्मारुतिस्तत्र तां चाऽलासीद् वियद्गताम् ॥ ५३ ॥

अशोभिष्टाऽचखण्डच्च शक्तिं वीरो न चाऽयसत् ।
लौहभारसहस्रेण निर्मिता निरकारि मे ॥ ५४ ॥

शक्तिरित्यकुपद् रक्षो गिरिं चोदखनीद् गुरुम् ।
व्यसृष्ट तं कपीन्द्रस्य तेनाऽमूर्च्छीदसौ क्षतः ॥ ५५ ॥

अलोठिष्ट च भूपृष्ठे शोणितं चाऽव्यसुस्रुवत् ।
तमादाय पलायिष्ट व्यरोचिष्ट च राक्षसः ॥ ५६ ॥

अभैषुः कपयोऽन्वारत् कुम्भकर्णं मरुत्सुतः ।
शनैरबोधि सुग्रीवः सोऽलुञ्चीत् कर्णनासिकम् ॥ ५७ ॥

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tree against the enemy ; he withstood it (as it) reached (him) and picked up a ferocious missile.

53. He whirled that terrific (missile) and discharged it towards the lord of the monkeys. Māruti instantly fell thereon and caught that (missile) that had risen up the sky.

54. The brave Māruti blazed and broke the missile and was not tired. "Manufactured out of a thousand weight-units (20 tolas) of iron,

55. —my missile is (broken by him)", thus the demon got angry and dug out a heavy boulder and hurled it against (Sugrīva), the lord of the monkeys ; wounded thereby he fainted,

56. —and rolled on the ground and passed blood ; after picking him up, the demon ran off and became radiant (with victory).

57. The monkeys got frightened ; the Son of the Wind (Māruti) chased Kumbhakarṇa ; gradually Sugrīva came to (his) senses ; (and) he plucked off the ears and nose—

राक्षसस्य, न चाऽत्रासीत् प्रनंष्टुमयतिष्ट च ।
अक्रोधि कुम्भकर्णेन पेष्टुमारम्भि च क्षितौ ॥ ५८ ॥

सुग्रीवोऽस्याऽभ्रशद्धस्तात् समगाह्ष्टि चाऽम्बरम् ।
तूर्णमन्वसृपद् राममानन्दच्च वानरान् ॥ ५९ ॥

अतत्वरच्च तान् योद्धुमचिचेष्टच्च राघवौ ।
कुम्भकर्णो न्यवर्तिष्ट रणेऽयुत्सत वानराः ॥ ६० ॥

अविवेष्टन् नृपादेशादारुक्षंश्चाऽऽशु राक्षसम् ।
तानधावीत् समारूढांस्तेऽप्यस्रंसिषताऽऽकुलाः ॥ ६१ ॥

अग्रसिष्ट व्यधाविष्ट समाश्लिक्षच्च निर्दयम् ।
ते चाऽप्यघोरिषुर्घोरं रक्तं चाऽवमिषुर्मुखैः ॥ ६२ ॥

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58. —of the demon and did not fear ; he also tried to (disentangle himself from his grip and) flee. At this Kumbhakarṇa got enraged and began to crush him against the ground.

59. Sugrīva slipped off from his hand and adeptly plunged into the sky, hurriedly approached Rāma and delighted the monkeys.

60. He hurried them up to fight and urged the two Rāghavas. Kumbhakarṇa re-entered the fray and the monkeys fought (him).

61. (Rāma) got (him) surrounded (by the monkeys) ; and (they), by the command of the King, quickly mounted on the demon. He shook off those that had mounted on him, and they too, hurtled down distressed.

62. He swallowed, chased and mercilessly hugged (them). They too yelled fiercely and vomitted blood through their mouths.

स चाऽपि रुधिरैर्मत्तः स्वेषामप्यदयिष्ट न ।
अग्रहीच्चाऽऽयुरन्येषामरुद्ध च पराक्रमम् ॥ ६३ ॥

संत्रस्तानामपाहारि सत्त्वं च वनवासिनाम् ।
अच्छेदि लक्ष्मणेनाऽस्य किरीटं कवचं तथा ॥ ६४ ॥

अभेदि च शरैर्देहः प्राशंसीत् तं निशाचरः ।
अस्पर्धिष्ट च रामेण तेनाऽस्याऽक्षिप्सतेषवः ॥ ६५ ॥

यैरघानि खरो वाली मारीचो दूषणस्तथा ।
अवामंस्त स तान् दर्पात् प्रोदयंसीच्च मुद्गरम् ॥ ६६ ॥

वायव्याऽस्त्रेण तं पाणिं रामोच्छैत्सीत् सहायुधम् ।
आदीपि तरुहस्तोऽसावधावीच्चाऽरिसंमुखम् ॥ ६७ ॥

सवृक्षमच्छिदत् तस्य शक्रास्त्रेण करं नृपः ।
जङ्घे चाऽशीशतद् बाणैरप्रासीदिषुभिर्मुखम् ॥ ६८ ॥

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63. And he, intoxicated by blood, did not pity even his own (soldiers), and took the life and strained the valour of the enemies.

64. The spirit of the frightened forest-dwellers was eradicated ; His diadem as well as his armour was shattered by Lakṣmaṇa ;

65. —and, his body was injured by means of arrows. The demon praised him and fought with Rāma ; by him arrows were discharged at him.

66. Through vanity, he disregarded those arrows with which Khara, Vāli, Mārīca as well as Dūṣaṇa were killed, and brandished his club.

67. With the missile of Wind, Rāma severed that arm along with the weapon ; with a tree in his (other) hand he glowed brightly and ran up to confront (face) Rāma.

68. The King, with Indra's missile, cut off his hand

ऐन्द्रेण हृदयेऽव्यात्सीत् सोऽध्यवात्सीच्च गां हतः ।
अपिक्षातां सहस्रे द्वे तद्देहेन वनौकसाम् ॥ ६९ ॥

अस्ताविषुः सुरा रामं दिशः प्रापन्निशाचराः ।
भूरकम्पिष्ट साद्रीन्द्रा व्यचालीदम्भसां पतिः ॥ ७० ॥

हतं रक्षांसि राजानं कुम्भकर्णमशिश्रवन् ।
अरोदीद् रावणोऽशोचीन् मोहं चाऽशिश्रियत् परम् ॥ ७१ ॥

अपप्रथद् गुणान् भ्रातुरचिकीर्तच्च विक्रमम् ।
'क्रुद्धेन कुम्भकर्णेन येऽदर्शिषत शत्रवः ॥ ७२ ॥

कथं न्वजीविषुस्ते च स चाऽमृत महाबलः' ।
अयुयुत्सिषताऽऽश्वास्य कुमारा रावणं ततः ॥ ७३ ॥

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along with the tree, incapacitated his thighs with arrows and filled his mouth with darts.

69. He struck at his (Kumbhakarṇa's) heart with Indra's missile and, killed (him), (at which) he (Kumbhakarṇa) took to (fell on) the ground; of forest-dwellers two thousands were ground under his body.

70. Gods applauded Rāma ; the demons reached (fled in) (different) directions ; the earth, along with mighty mountains, quaked ; the ocean got agitated.

71. The demons announced slain Kumbhakarṇa to the King. Rāvaṇa wept, lamented and passed into a high faint.

72. He proclaimed the virtues and recounted the valour of his brother. 'The enemies who were perceived (confronted) by the enraged Kumbhakarṇa,

73. —survived ; but he, whose might was great, died ; How is it ?' Thereafter, having reassured Rāvaṇa, the princes, (the sons of Rāvaṇa), desired to fight.

देवान्तकोऽतिकायश्च त्रिशिराः स नरान्तकः ।
ते चांऽऽहिषत संग्रामं बलिनो रावणात्मजाः ॥ ७४ ॥

युद्धोन्मत्तं च मत्तं च राजा रक्षार्थमाञ्जिहत् ।
सुतानां, निरगातां तौ राक्षसौ रणपण्डितौ ॥ ७५ ॥

तैरजेषत सैन्यानि द्विषोऽकारिषताऽऽकुलाः ।
पर्वतानिव ते भूमावचैषुर्वानरोत्तमान् ॥ ७६ ॥

अङ्गदेन समं योद्धुमघटिष्ट नरान्तकः ।
प्रैषिषद् राक्षसः प्रासं सोऽस्फोटीदङ्गदोरसि ॥ ७७ ॥

अश्वान् वालिसुतोऽहिंसीदतताडच्च मुष्टिना ।
रावणिश्चाऽव्यथो योद्धुमारब्ध च महीं गतः ॥ ७८ ॥

तस्याऽहारिषत प्राणा मुष्टिना वालिसूनुना ।
प्राद्रुवंस्ततः क्रुद्धाः सर्वे रावणयोऽङ्गदम् ॥ ७९ ॥

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74. Those powerful sons of Rāvaṇa, Devāntaka, Atikāya, Triśiras and that (famous) Narāntaka, marched forth for battle.

75. The King dispatched Yuddhonmatta and Matta for the protection of his sons. Those two demons, expert in fiighting, marched out.

76. By them the forces were vanquished, enemies were rendered distressed ; like mountains they heaped on the earth the best of monkeys.

77. Narāntaka strove to fight with Aṅgada ; the demon discharged a barbed missile ; it broke on the chest of Aṅgada.

78. The son of Vāli killed (his) horses and thrashed him with the fists and, unharmed, Rāvaṇa's son, who descended to the ground, began to fight.

79. With a fist-blow, his life-breaths were snatched away by the son of Vāli. Then all the enraged sons of Rāvaṇa rushed towards Aṅgada.

ततो नीलहनूमन्तौ रावणीनवबेष्टताम् ।
अकारिष्टां गिरींस्तुङ्गानरौत्सीत् त्रिशिराः शरैः ॥ ८० ॥

परिघेणाऽऽवधिष्टाऽथ रणे देवान्तको बली ।
मुष्टिनाऽददरत् तस्य मूर्धानं मारुतात्मजः ॥ ८१ ॥

अदीदिपत् ततो वीर्यं नीलं चाऽपीपिडच्छरैः ।
युद्धोन्मत्तस्तु नीलेन गिरिणाऽऽनायि संक्षयम् ॥ ८२ ॥

अबभ्राजत् ततः शक्तिं त्रिशिराः पवनात्मजे ।
हनूमता क्षतास्तस्य रणेऽमृषत वाजिनः ॥ ८३ ॥

अस्रसच्चाऽहतो मूर्ध्नि खड्गं चाऽजीहरद् द्विषा ।
प्राणानौज्झीच्च खड्गेन छिन्नैस्तेनैव मूर्धभिः ॥ ८४ ॥

मत्तेनाऽमारि संप्राप्य शरभास्तां महागदाम् ।
सहस्रहरिणाऽक्रीडीदतिकायस्ततो रणे ॥ ८५ ॥

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80. Then Nīla and Hanumān surrounded Rāvaṇa's sons (and) hurled lofty boulders ; Triśiras blocked (them) with arrows.

81. Then, in the fight, the mighty Devāntaka hit with an iron-tipped club ; the Son of the Wind smashed his head with a first-below.

82. Then Yuddhonmatta enkindled valour and tormented Nīla with arrows ; by Nīla, however, he was led to destruction by means of a boulder.

83. Then Triśiras shot a missile at the Son of the Wind ; struck by Hanūmān, his horses died in the fight.

84. And, hit on the head, he dropped down and allowed (his) sword to be snatched away by the enemy, and laid down his life with his (three) heads severed by that very sword !

85. Having received (a blow from) the huge club hurled by Śarabha, Matta died. Then Atikāya sported in the battle in a thousand-horsed—

रथेनाऽविध्यथच्चाऽरीन् व्यचारीच्च निरङ्कुश: ।
विभीषणेन सोऽख्यायि राघवस्य महारथ: ॥ ८६ ॥

"अतस्तस्भदयं वज्रं स्वयम्भुवमतूतुषत् ।
अशिक्षिष्ट महास्त्राणि रणेऽरक्षीच्च राक्षसान् ॥ ८७ ॥

अध्यगीष्टाऽर्थशास्त्राणि यमस्याऽह्लोष्ट विक्रमम् ।
देवाहवेष्वदीपिष्ट नाऽजनिष्टाऽस्य साध्वसम् ॥ ८८ ॥

एष रावणिरापादि वानराणां भयङ्कर:" ।
आह्वताऽथ स काकुत्स्थं धनुश्चाऽपुस्फुरद् गुरु ॥ ८९ ॥

सौमित्रि: सर्पवत् सिंहमार्दिदत् तं महाहवे ।
तौ प्रावीवृततां जेतुं शरजालान्यनेकशः ॥ ९० ॥

अच्छैत्तां च महात्मानौ चिरमश्रमतां न च ।
तथा तावास्थतां बाणानतानिष्टां तमो यथा ॥ ९१ ॥

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86. —chariot and tormented his enemies and moved about unrestrained. By Vibhīṣaṇa that mighty (chariot)-warrior was announced (introduced) to Rāma.

87. "This one stopped the adamant and delighted the Creator (Self-born-Brahmā), studied mighty missiles and protected the demons in battle ;

88. —(he) studied the science of politics, dispelled the valour of Yama, (and) blazed in the wars with the gods ; no fear (ever) arose in him.

89. "Dreadful to the monkeys, this son of Rāvaṇa has come near." Then he challenged the descendent of Kākutstha (Rāma) and flourished his heavy bow.

90. Like a serpent assaulting a lion, the son of Sumitrā (Lakṣmaṇa) assaulted him in the great war ; for winning a victory, they discharged numerous arrows.

91. And the two magnanimous (warriors), broke (the arrows) and did not tire out for long. They shot arrows in such a manner (even) as to spread darkness.

सौर्याग्नेये व्यकारिष्टामस्त्रे राक्षसलक्ष्मणौ ।
ते चोपागमतां नाशं समासाद्य परस्परम् ॥ ९२ ॥

अबिभ्रजत् ततः शस्त्रमैषीकं राक्षसो रणे ।
तदप्यध्वसदासाद्य माहेन्द्रं लक्ष्मणेरितम् ॥ ९३ ॥

ततः सौमित्रिरस्मार्षीददेविष्ट च दुर्जयम् ।
ब्रह्मास्त्रं तेन मूर्धानमदध्वंसन्नरद्विषः ॥ ९४ ॥

ततोऽक्रन्दीद् दशग्रीवस्तमाशिश्वसदिन्द्रजित् ।
निरयासीच्च संक्रुद्धः प्रार्चिचच्च स्वयम्भुवम् ॥ ९५ ॥

अहौषीत् कृष्णवर्त्मानं समयष्टाऽस्त्रमण्डलम् ।
सोऽलब्ध ब्रह्मणः शस्त्रं स्यन्दनं च जयावहम् ॥ ९६ ॥

तमध्यासिष्ट दीप्राग्रममोदिष्ट च रावणिः ।
छन्नरूपस्ततोऽकर्तीद् देहान् रावणविद्विषाम् ॥ ९७ ॥

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92. The demon and Lakṣmaṇa discharged the 'Solar' and the 'Fiery' missiles, (respectively), and having dashed mutually, they (the two arrows) perished.

93. Then the demon ignited the Aiṣika missile in the battle. That too, perished after dashing against the Māhendra missile shot by Lakṣmaṇa.

94. Then Lakṣmaṇa recollected and ignited the invincible Brahmā missile and with it smashed the head of the man-hater (Atikāya).

95. Then Rāvaṇa cried (in grief). Indrajit consoled him and marched out enraged and worshipped the Self-born (Brahmā).

96. (He) offered oblations in the Fire, worshipped the group of missiles ; he acquired from the Creator a weapon and a chariot which brought victory.

97. The son of Rāvaṇa mounted it which had a blazing front and instantly rejoiced; then (he), whose form became invisible, smashed the bodies of Rāvaṇa's enemies.

सप्तषष्टिं प्लवङ्गानां कोटीर्बाणैरसूषुपत् ।
निशान्ते रावणिः क्रुद्धो राघवौ च व्यमूमुहत् ॥ ९८ ॥

अपिस्फवत् स्वसामर्थ्यमगूहीत् सायकैर्दिशः ।
अघोरीच्च यहाघोरं गत्वा प्रैषीच्च रावणम् ॥ ९९ ॥

विभीषणस्ततोऽबोधि सस्फुरौ रामलक्ष्मणौ ।
अप्रारीत् स गृहीतोल्को हतशेषान् प्लवङ्गमान् ॥ १०० ॥

"मा शोचिष्ट रघुव्याघ्रौ नाऽमृषाता"मिति ब्रुवन् ।
अवाबुद्ध स नीलादीन् निहतान् कपियूथपान् ॥ १०१ ॥

तत्रेषज्जाम्बवान् प्राणीदुदमीलीच्च लोचने ।
पौलस्त्यं चाऽगवीत् "कच्चिदजीवीन्मारुतात्मजः ॥ १०२ ॥

तस्य क्षेमे महाराज ! नाऽमृष्मह्यखिला वयम् ।"
पौलस्त्योऽशिश्रवत् तं च जीवन्तं पवनात्मजम् ॥ १०३ ॥

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98. By the end of night, the angry Indrajit put to (eternal) sleep seven thousand crores of monkeys and rendered the two Rāghavas unconscious.

99. Indrajit enhanced his own might, veiled the quarters with arrows, thundered very ferociously and having gone back, sent (out) Rāvaṇa (to see the devastation).

100. Then Vibhīṣaṇa realised (that) Rāma and Lakṣmaṇa (showed) a throbbing ; he, who held a torch, delighted the remaining monkeys that had survived the dead (saying) :

101. "Do not grieve, the tiger-like Raghu Princes are not dead." He came to know that the monkey commanders Nīla and others were slain.

102. Among them Jāmbavān breathed slightly and opened his eyes, and spoke to Vibhīṣaṇa (Paulastya), "Has the Son of the Wind survived per chance ?

103. "Oh great King, in (case of) his safety all of us may not die." And Vibhīṣaṇa reported to him that the Son of the Wind was alive.

आयिष्ट मारुतिस्तत्र तौ चाऽप्यहृषतां ततः ।
प्राहैष्टां हिमवत्पृष्ठे सर्वौषधिगिरिं ततः ॥ १०४ ॥

तौ हनूमन्तमानेतुमोषधीं मृतजीविनीम् ।
सन्धानकरणीं चाऽन्यां विशल्यकरणीं तथा ॥ १०५ ॥

प्रोदपाति नभस्तेन स च प्रापि महागिरिः ।
यस्मिन्नज्वालिषू रात्रौ महौषध्यः सहस्रशः ॥ १०६ ॥

निरचायि यदा भेदो नौषधीरां हनूमता ।
सर्व एव समाहारि तदा शैलः सहौषधिः ॥ १०७ ॥

प्राणिषुर्निहताः केचित् केचित्तु प्रोदमीलिषुः ।
तमोऽन्येऽहासिषुर्योधा व्यजृम्भिषत चाऽपरे ॥ १०८ ॥

अजिघ्रपंस्तथैवाऽन्यानोषधीर् आलिपंस्तथा ।
एवं तेऽचेतिषुः सर्वे वीर्यं चाऽधिषताऽधिकम् ॥ १०९ ॥

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104. Māruti arrived there and thereupon both of them rejoiced ; then (the two) dispatched behind Himālaya to the mountain of all medical herbs—

105. —Māruti, to fetch the herb which revived the dead, (*mṛtajīvanī*), which joined together broken bones (*sandhāna-karaṇī*) and also another one which completely healed wounds.

106. The sky was dived into by him (Hanumān) and he reached the huge mountain whereupon the important herbs shone brightly by the thousands at night.

107. When the distinction between the medicinal herbs was not determined by Hanūmān, then the whole mountain along with the herbs was brought (by him) there (to Laṅkā).

108. Some of the dead, breathed again ; some, on the other hand, opened (their eyes) ; other warriors abandoned darkness (unconsciousness) and still others yawned.

109. He made (them) smell the herbs ; so also smeared others (with them); thus they all came back to life and acquired greater strength.

अजिह्लदत् स काकुत्स्थो शेषांश्चाऽजीजिवत् कपीन् ।
हनूमान्, अथ ते लङ्कामग्निनाऽदीदिपन् द्रुतम् ॥ ११० ॥

समनात्सीत् ततः सैन्यममार्जीद् भल्लतोमरम् ।
अमार्क्षीच्चाऽसिपत्रादीनवभासत् परश्वधान् ॥ १११ ॥

कुम्भकर्णसुतौ तत्र समनाद्धां महाबलौ ।
निकुम्भश्चैव कुम्भश्च प्रापतां तौ प्लवङ्गमान् ॥ ११२ ॥

अगोपिष्टां पुरीं लङ्कामगौप्तां रक्षसां बलम् ।
अत्याक्तामायुधानीकमनैष्टां च क्षयं द्विषः ॥ ११३ ॥

अकोकूयिष्ट तत्सैन्यं प्रपलायिष्ट चाऽऽकुलम् ।
अच्युतच्च क्षतं रक्तं हतं चाऽध्यशयिष्ट गाम् ॥ ११४ ॥

अङ्गदेनाऽहसातां तौ युध्यकम्पनकम्पनौ ।
अभ्यार्दीद् वालिनः पुत्रं प्रजङ्घोऽपि समत्सरः ॥ ११५ ॥

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110. Hanūmān delighted the two Kākutstha princes and revived the remaining monkeys ; thereafter, they hastily ignited Laṅkā with fire.

111. Then the army (of Rāvaṇa) put on armour, polished crescent-tipped lances and javelins, cleaned (their) fine swords and brightened (their) axes.

112. Then Nikumbha and Kumbha, the two very mighty sons of Kumbhakarṇa, put on coats of mail and they accosted the monkeys.

113. The two protected the city (of) Laṅkā, saved the army of the demons, discharged a multitude of weapons and led the enemy to destruction.

114. That distressed army yelled and fled; being wounded, (it) emitted blood, and being killed, (it) lay on the ground.

115. Those two, Akampana and Kampana, were killed in the battle by Aṅgada. Thereupon Prajaṅgha, full of jealousy, struck the son of Vāli (Aṅgada).

तस्याऽप्यबेभिदिष्टाऽसौ मूर्धानं मुष्टिनाऽऽङ्गदः ।
अहार्षीच्च शिरः क्षिप्रं यूपाक्षस्य निराकुलः ॥ ११६ ॥

शरीरं लोहिताक्षस्य न्यभाङ्क्षीद् द्विविदस्तदा ।
क्रुद्धः कुम्भस्ततोऽभैत्सीन्मैन्दं सद्विविदं शरैः ॥ ११७ ॥

आघूर्णिष्टां क्षतौ क्ष्मां च तावाशिश्रियतामुभौ ।
मातुलौ विह्वलौ दृष्ट्वा कुम्भं वालिसुतो नगैः ॥ ११८ ॥

प्रौर्णावीच्छरवर्षेण तानपौहीन्निशाचरः ।
वानरानैजिहद् रामस्तूर्णं रक्षितुमङ्गदम् ॥ ११९ ॥

द्रुतमत्रास्त सुग्रीवो भ्रातृव्यं शत्रुसंकटात् ।
मुष्टिना कौम्भकर्णि च क्रुद्धः प्राणैरतित्यजत् ॥ १२० ॥

निकुम्भो वानरेन्द्रस्य प्राहैषीत् परिघं ततः ।
हनूमांश्चाऽऽपतन्तं तमभाङ्क्षीद् भोगिभीषणम् ॥ १२१ ॥

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116. That Aṅgada smashed his head with a fist-blow, and Nirākula quickly severed the head of Yūpākṣa.

117. Then (the monkey) Dvivida pounded the body of Lohitākṣa. Thereupon enraged Kumbha injured Mainda along with Dvivida with arrows.

118. Wounded, those two whirled and took to the ground. On seeing both his maternal uncles distressed, the son of Vāli with trees—

119. —covered up Kumbha ; the demon dispelled them with a shower of arrows. Rāma hurriedly impelled the monkeys to protect Aṅgada.

120. Sugrīva instantly rescued (his) brother's son from the danger of the enemy and enraged, he, with a fist-blow, got the son of Kumbhakarṇa to be forsaken by his life-breaths.

121. Then Nikumbha hurled a club at the monkey chief and Hanūmān smote down that (club) which was rushing down and was as terrific as a cobra.

प्रौर्णुवीत् तेजसाऽरातिमरासीच्च भयङ्करम् ।
ग्रीवां चाऽस्य तथाऽकार्क्षीदजिजीवद् यथा न तम् ॥ १२२ ॥

समगतकपिसैन्यं सम्मदेनाऽतिमात्रं
विटपहरिणनाथः सिद्धिमौहिष्ट नित्याम् ।
नृपतिमतिररंस्त प्राप्तकामेव हर्षाद्
रजनिचरपतीनां सन्ततोऽतायि शोकः ॥ १२३ ॥

इति भट्टिकाव्ये कुम्भकर्णवधो नाम पञ्चदशः सर्गः ॥

(तिङन्तकाण्डे 'लुङ्'-विलासः द्वितीयः परिच्छेदः)

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122. (He) overpowered the enemy with (his) lustre, and thundered ferociously and so pulled his neck as not to let him live.

123. The monkey army was overwhelmed with exultation ; the lord of the monkeys inferred eternal victory ; the King's mind exulted through joy as if it had secured its desires ; the grief of the King of the demons waxed unabated.

Here ends canto XV of Bhaṭṭikāvya named

THE DEATH OF KUMBHAKARṆA

(Part IV of the Tiṅanta-kāṇḍa in exemplification of luṅ)

अथ षोडशः सर्गः

ततः प्ररुदितो राजा रक्षसां हतबान्धवः ।
"किं करिष्यामि राज्येन सीतया किं करिष्यते ॥ १ ॥

अतिकाये हते वीरे प्रोत्सहिष्ये न जीवितुम् ।
ह्रेपयिष्यति कः शत्रून् केन जायिष्यते यमः ॥ २ ॥

अतिकायाद् विना पाशं को वा छेत्स्यति वारुणम् ।
रावणं मंस्यते को वा स्वयम्भूः कस्य तोक्ष्यति ॥ ३ ॥

श्लाघिष्ये केन, को बन्धून् नेष्यत्युन्नतिमुन्नतः ।
कः प्रेष्यति पितॄन् काले, कृत्वा कत्थिष्यते न कः ॥ ४ ॥

उद्यंस्यति हरिर्वज्रं विचरिष्यति निर्भयः ।
भोक्ष्यते यज्ञभागांश्च शूरमानं च वक्ष्यति ॥ ५ ॥

NOW CANTO XVI

1. Then the King of the demons, whose kinsmen were slain, lamented, "What shall I do with the kingdom ? What could be done with Sītā ?

2. "The warrior Atikāya having been killed, I shall not enthuse (myself) to live. Who will put the enemies to shame ? By whom will Yama be vanquished ?

3. "Or who but Atikāya will cut off the noose of Varuṇa ? Or who will respect Rāvaṇa ? Whom will Brahmā please ?

4. "By whom shall I be praised ? Who, himself prosperous, will lead his kinsmen to prosperity ? Who will gratify the manes at the proper time ? Who having achieved (something great) will not boast ?

5. (Now) Indra will brandish the adamant and move

रविस्तप्स्यति निःशङ्कं वास्यत्यनियतं मरुत् ।
निर्वर्त्स्यंत्यृतुसंघातः स्वेच्छयेन्दुरुदेष्यति ॥ ६ ॥

तीव्रं स्यन्दिष्यते मेघैरुग्रं वर्तिष्यते यमः ।
अतिकायस्य मरणे किं करिष्यन्ति नाऽन्यथा ॥ ७ ॥

उन्मीलिष्यति चक्षुर्मे वृथा, यद्विनयागतम् ।
आज्ञालाभोन्मुखं नम्रं न द्रक्ष्यति नरान्तकम् ॥ ८ ॥

धिङ् मां त्रिशिरसा नाऽहं सन्दर्शिष्येऽद्य यत् पुनः ।
घानिष्यन्ते द्विषः केन तस्मिन् पञ्चत्वमागते ॥ ९ ॥

शत्रुभिर्निहते मत्ते द्रक्ष्येऽहं संयुगे सुखम् ।
युद्धोन्मत्ताद् विना शत्रून् समास्कन्त्स्यति को रणे ॥ १० ॥

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about dauntless ; and he will partake of the sacrificial portions and would prattle thinking himself to be brave.

6. "The sun will shine fearlessly : the wind will blow unrestricted ; the collection of seasons will end (*i.e.*, They will occur singly) ; the moon will rise at its will.

7. "The clouds will shower severely and Yama will behave ferociously. On Atikāya's death who and what will not act differently ?

8. "In vain will my eye open, my eye that will not perceive the modest Narāntaka, arrived in humility, with his face raised for receiving orders !

9. "Fie upon me, for I shall not be seen again today by (my son) Triśiras. He being slain, through whom will the enemies be got killed ?"

10. "Matta being killed by the enemies, I shall (now) be easily encountered (by my enemies) in battle. Who but Yuddhonmatta will march towards the enem ies in the battle ?"

आह्वास्यते विशङ्को मां योत्स्यमानः शतक्रतुः ।
प्रकल्प्स्यति च तस्याऽर्थो निकुम्भे दुर्हणे हते ॥ ११ ॥

कल्पिष्यते हरेः प्रीतिर्लङ्का चोपहनिष्यते ।
आगंस्यते सुरैश्चेह रिपोर्यास्यामि वश्यताम् ॥ १२ ॥

मरिष्यामि विजेष्ये वा हताश्चेत् तनया मम ।
हनिष्यामि रिपूंस्तूर्णं न जीविष्यामि दुःखितः ॥ १३ ॥

स्मेष्यन्ते मुनयो देवाः कथयिष्यन्ति चाऽनिशम् ।
'दशग्रीवस्य दुर्नीतेर्विनष्टं रक्षसां कुलम्' ॥ १४ ॥

केन सम्भावितं तात कुम्भकर्णस्य राघवः ।
रणे कर्त्स्यति गात्राणि मर्माणि च वितर्त्स्यति ॥ १५ ॥

पतिष्यति क्षितौ भानुः पृथिवी तोलयिष्यते ।
नभस्वान् भङ्क्ष्यते व्योम मुष्टिभिस्ताडयिष्यते ॥ १६ ॥

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11. "Dauntless Indra, desirous of fighting, will challenge me ; and Nikumbha, who was hard to kill, being killed, his (Indra's) objective will be achieved.

12. "Indra's delight will occur (ensue) and Laṅkā will be devastated ; the gods will arrive here and I shall get into the servitude of the enemy.

13. "If my sons are killed, I shall die or vanquish ; I shall quickly kill the enemies ; (but) grieved, I shall not live.

14. "The sages will smile and the gods will declare, day night, 'The race of demons perished on account of the evil policies of Ravaṇa.'

15. "By whom was it foreseen, Oh father, that Rāma would sever the limbs and hurt the vitals of Kumbhakarṇa in battle ;

16. —"that the sun will tumble down on the earth ; the earth will be hurled up ; the wind will be shattered ; the sky will be beaten up with fist-blows ;

इन्दो: स्यन्दिष्यते वह्नि: समुच्छोक्ष्यति सागर: ।
जलं धक्ष्यति, तिग्मांशो: स्यन्त्स्यन्ति तमसां चया: ॥ १७ ॥

कुम्भकर्णो रणे पुंसा क्रुद्ध: परिभविष्यते ।
संभावितानि नैतानि कदाचित् केनचिज्जने ॥ १८ ॥

कुम्भकर्णे हते लङ्कामारोक्ष्यन्ति प्लवङ्गमा: ।
दङ्क्ष्यन्ति राक्षसान् दृप्ता भङ्क्ष्यन्ति च ममाश्रमान् ॥ १९ ॥

चर्त्स्यन्ति बालवृद्धांश्च नर्त्स्यन्ति च मुदा युता: ।
तेन राक्षसमुख्येन विना तान् को निरोत्स्यति ॥ २० ॥

अमर्षो मे पर: सीतां राघव: कामयिष्यते ।
च्युतराज्यात् सुखं तस्मात् किं किलाऽसाववाप्स्यति ॥ २१ ॥

मारयिष्यामि वैदेहीं खादयिष्यामि राक्षसै: ।
भूमौ वा निखनिष्यामि विध्वंसस्याऽस्य कारणम् ॥ २२ ॥

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17. —"that fire will ooze out of the moon; the ocean will dry up ; water will burn ; a mass of darkness will flow from the sun ;

18. —"that the enraged Kumbhakarṇa will be overpowered in battle by a human male. These were never thought possible by anyone among the people.

19. "Kumbhakarṇa being killed, the arrogant monkeys will invade Laṅkā, bite the demons and pull down (my) resorts.

20. "And (they will) kill the children and old men and will dance, full of joy ; who without that chief of demons, will restrain them ?

21. "My greatest anger (is that), Rāma will make love to Sītā ; what pleasure, indeed, will she derive from him who has lost his kingdom ?

22. "I shall kill the Videha Princess (and) have her devoured by the demons ; or I shall ditch the cause of this devastation down into the ground.

नाऽनुरोत्स्ये जगल्लक्ष्मीं घटिष्ये जीवितुं न वा ।
न रंस्ये विषयैः शून्ये भवने बान्धवैरहम् ॥ २३ ॥

मोदिष्ये कस्य सौख्येऽहं को मे मोदिष्यते सुखे ।
आदेयाः किंकृते भोगाः कुम्भकर्ण ! त्वया विना ॥ २४ ॥

याः सुहृत्सु विपन्नेषु मामुपैष्यन्ति संपदः ।
ताः किं मन्युक्षताभोगा न विपत्सु विपत्तयः ॥ २५ ॥

'विनङ्क्ष्यति पुरी क्षिप्रं तूर्णमेष्यन्ति वानराः ।
असन्धित्सोस्तवे'त्येतद् विभीषणसुभाषितम् ॥ २६ ॥

'अर्थेन संभृता राज्ञा न भाषिष्यामहे वयम् ।
संयोत्स्यामह' इत्येतत् प्रहस्तेन च भाषितम् ॥ २७ ॥

मानुषो नाम पत्काषी राजानं पुरुषाशिनाम् ।
योधयिष्यति संग्रामे दिव्यास्त्ररथदुर्जयम् ॥ २८ ॥

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23. "I shall not covet the riches of the world, nor shall I strive to live, nor shall I feel happy with sensuous objects in this palace which is devoid of kinsmen.

24. "Without you, Oh Kumbhakarṇa, in whose happiness shall I rejoice ? Who will exult in my happiness ? For what purpose should pleasures be acquired ?

25. "Is it not that, with their dimensions pruned by grief, the riches that will come to me, while my (well-wishing) friends are dead, will be disastrous among calamities !

26. "This was well said by Vibhīṣaṇa, 'The monkeys will soon arrive; (this) capital of yours, who are not desirous of peace, will perish ?'

27. "And this was said by Prahasta : 'Well nourished with money by the king, we shall not speak, (but) shall fight'.

28. "Indeed, a human male, treading on feet, will force the King of the cannibals, invincible on account of his divine missiles and chariot, to fight in battle !

सन्नत्स्याम्यथवा योद्धुं न कोष्ये सत्त्वहीनवत् ।
अद्य तप्स्यन्ति मांसादा भूः पास्यत्यरिशोणितम् ॥ २९ ॥

आकक्ष्यामि यशः शत्रूनपनेष्यामि कर्मणा ।
अनुभाविष्यते शोको मैथिल्याऽद्य पतिक्षयात् ॥ ३० ॥

मन्तूयिष्यति यक्षेन्द्रो वल्गूयिष्यति नो यमः ।
ग्लास्यन्त्यपतिपुत्राश्च वने वानरयोषितः ॥ ३१ ॥

सुखं स्वप्स्यन्ति रक्षांसि भ्रमिष्यन्ति च निर्भयम् ।
न विक्रोक्ष्यन्ति राक्षस्यो नरांश्चाऽत्स्यन्ति हर्षिताः ॥ ३२ ॥

प्राङ् मुहूर्तात् प्रभातेऽहं भविष्यामि ध्रुवं सुखी ।
आगामिनि ततः काले यो द्वितीयः क्षणोऽपरः ॥ ३३ ॥

तत्र जेतुं गमिष्यामि त्रिदशेन्द्रं सहामरम् ।
ततः परेण भूयोऽपि लङ्कामेष्याम्यमत्सरः।" ॥ ३४ ॥

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29. "Or I shall brace up for fighting (and) not bewail like a dis-spirited (person). Today the carnivorous animals will be gratified, the earth will drink blood.

30. "I shall wrench fame, repel the enemies with my activity. Toady Sītā will be made to experience grief on account of the destruction of (her) husband.

31. "The lord of the Yakṣas will be depressed ; Yama will not rejoice ; and the young wives of the monkeys will despond devoid of husbands and sons.

32. "The demons will sleep happily and move about fearlessly ; the demonesses will not weep and be exalted that they will eat men.

33. "Before the (close of the first) *muhūrta* in the morning, I shall definitely be happy (by killing Rāma). Then during what (will) be the next second moment (*muhūrta*) in the time to come—

34. —"therein I shall proceed to vanquish the lord of the gods, along with the gods ; with the next moment (*muhūrta*) thereafter I shall once again return to Laṅkā, free of anger."

तमेवंवादिनं मूढमिन्द्रजित् समुपागतः ।
"युयुत्सिष्येऽह"मित्येवं वदन् रिपुभयङ्करः ॥ ३५ ॥

"नाऽभिज्ञा ते महाराज ! जेष्याव: शक्रपालितम् ।
दृप्तदेवगणाकीर्णमावां सह सुरालयम् ॥ ३६ ॥

नाऽभिज्ञा ते सयक्षेन्द्रं भङ्क्ष्यावो यद् यमे बलात् ।
रत्नानि चाऽऽहरिष्याव: प्राप्स्यावश्च पुरीमिमाम् ॥ ३७ ॥

एष पेक्ष्याम्यरीन् भूयो न शोचिष्यसि रावण ! ।
जगद् द्रक्ष्यसि नीराममवगाहिष्यसे दिशः ॥ ३८ ॥

सहभृत्यः सुरावासे भयं भूयो विधास्यसि ।
प्रणंस्यत्यद्य देवेन्द्रस्त्वां वक्ष्यति स सन्नतिम् ॥ ३९ ॥

भेष्यते मुनिभिस्त्वत्तस् त्वमधिष्ठास्यसि द्विषः ।
ज्ञास्येऽहमद्य संग्रामे समस्तैः शूरमानिभिः ॥ ४० ॥

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35. To the infatuated one speaking thus, came Indrajit, fearful to the enemy, saying thus, "I wish to fight.

36. "Oh great King, don't you have the recollection that we two together conquered the abode of the gods protected by Indra and thronged by haughty hosts of gods ?

37. "Don't you have the recollection that we two forcibly broke up Yama, along with the lord of the Yakṣas, and snatched away jewels and reached this city ?

38. "Here, I shall crush the enemies; you will never lament again, Oh Rāvaṇa ; you will see the world bereft of Rāma and pervade the quarters.

39. "Along with dependents, you will again instil fear in the residence of the gods. Today the King of the gods will surrender and he will announce his salutation to you.

40. "Fright for you will be entertained by the sages ; you will overpower enemies. Today, in the battle, I shall be tested by all those who falsely regard themselves as brave.

ज्ञायिष्यन्ते मया चाऽद्य वीरंमन्या द्विषद्गणाः ।
गूहिष्यामि क्षितिं कृत्तैरद्य गात्रैर्वनौकसाम् ॥ ४१ ॥

आरोक्ष्यामि युगान्तवारिदघटासंघट्टधीरध्वनिं
निर्यास्यन् रथमुच्छ्रितध्वजधनुःखड्गप्रभाभासुरम् ।
श्रोष्यस्यद्य विकीर्णवृक्णविमुखव्यापन्नशत्रौ रणे
तृप्तांश्छोणितशोणभीषणमुखान् क्रव्याशिनः क्रोशतः" ॥ ४२ ॥

इति भट्टिकाव्ये रावणविलापो नाम षोडशः सर्गः ॥

(तिङन्तकाण्डे 'लृङ्'-विलासः तृतीयः परिच्छेदः)

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41. "And those hosts of enemies, who falsely feel brave, will be tested by me, today. I shall cover the earth today with the severed limbs of the forest-dwellers.

42. "Marching out, I shall mount a chariot which will produce a deep sound like that of the collision of banks of clouds at the end of the aeon and which will be lustrous with the radiance of the upraised fiag, bow and sword. Today you shall hear the yelling of carnivorous beings who (will be) satiated on the battered and slain enemies scattered face downwards on the battlefield and whose faces will be red and ferocious with blood."

Here ends canto XVI of Bhaṭṭikāvya named

THE LAMENT OF RĀVAṆA

(Part III of Tiṅanta-kāṇḍa, being the exemplification of lṛṭ)

अथ सप्तदशः सर्गः

आशासत ततः शान्तिमस्नुरग्नीनहावयन् ।
विप्रानवाचयन् योधाः प्राकुर्वन् मङ्गलानि च ॥ १ ॥

अपूजयन् कुलज्येष्ठानुपागूहन्त बालकान् ।
स्त्रीः समावर्धयन् साऽस्राः कार्याणि प्रादिशंस्तथा ॥ २ ॥

आच्छादयन् व्यलिम्पंश्च प्राश्नन्नथ सुरामिषम् ।
प्रापिबन् मधु माध्वीकं भक्ष्यांश्चादन् यथेप्सितान् ॥ ३ ॥

न्यश्यन् शस्त्राण्यभीष्टानि समनह्यंश्च वर्मभिः ।
अध्यासत सुयानानि द्विषद्भ्यश्चाऽशपंस्तथा ॥ ४ ॥

NOW CANTO XVII

1. Then the warriors solicited peace, bathed, offered oblations in the (sacred) fires, made brahmins utter (blessings) and performed auspicious rites.

2. They honoured the elders of the family, embraced the children, reassured the women who were full of tears, (and) so also instructed (them) about (their) tasks.

3. They dressed, anointed (themselves), consumed wine with meat, drank the *mādhvīka* wine to their content and ate food as (they) desired.

4. They sharpened their favourite weapons and braced themselves with coats of mail, mounted good vehicles and cursed (their) enemies.

अपूजयंश्चतुर्वक्त्रं विप्रानार्चंस्तथाऽऽस्तुवन् ।
समालिपत शक्रारिर्यानं चाऽभ्यलषद् वरम् ॥ ५ ॥

आमुञ्चद् वर्म रत्नाढ्यमबध्नात् खड्गमुज्ज्वलम् ।
अध्यास्त स्यन्दनं घोरं प्रावर्तत ततः पुरः ॥ ६ ॥

आघ्नन् भेरीर्महास्वानाः कम्बूंश्चाऽप्यधमन् शुभान् ।
अताडयन् मृदङ्गांश्च पेराश्चाऽपूरयन् कलाः ॥ ७ ॥

अस्तुवन् बन्दिनः शब्दानन्योन्यं चोदभावयन् ।
अनदन् सिंहनादांश्च प्राक्ष्वेडत हयद्विपम् ॥ ८ ॥

अनिमित्तान्यथाऽपश्यन्नस्फुटद् रविमण्डलम् ।
औक्षन् शोणितमम्भोदा वायवोऽवान् सुदुःसहाः ॥ ९ ॥

आच्छर्दन् वामं मृगाः कृष्णाः शस्त्राणां व्यस्मरन् भटाः ।
रक्तं न्यष्ठीवद् अक्लाम्यद् अखिद्यद् वाजिकुञ्जरम् ॥ १० ॥

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5. They worshipped the four-faced (Brahmā), honoured the brahmins and also praised (one another). Indrajit smeared (himself) and desired an excellent chariot.

6. He donned an armour rich with jewels, tied a blazing sword, mounted a terrific chariot and then marched forth.

7. They beat loud-sounding drums, so also blew auspicious conchs, *mṛdaṅgas* and blew sweet *peras*.

8. The bards sang praises ; (the warriors) gave out calls to one another and roared like lions.

9. Now they saw evil omens ; the sun's orb burst ; the clouds showered blood (and) extremely unbearable hurricanes blew.

10. Black antelopes passed by the left ; warriors forgot (their) weapons ; the troop of horses and elephants vomitted blood, got exhusted and depressed.

न तानगणयन् सर्वानास्कन्दंश्च रिपून् द्विषः ।
अच्छिन्दन्नसिभिस्तीक्ष्णैर् अभिन्दंस्तोमरैस्तथा ॥ ११ ॥

न्यकृन्तंश्चक्रधाराभिरतुदन् शक्तिभिर्दृढम् ।
भल्लैरविध्यन्नुग्राऽग्रैर् अतृंहंस्तोमरैरलम् ॥ १२ ॥

आस्यन् प्लवङ्गमा वृक्षानधुन्वन् भूधरैर्भृशम् ।
अहिंसन् मुष्टिभिः क्रोधाददशन् दशनैरपि ॥ १३ ॥

प्रावुन्वन् जानुभिस्तूर्णमतुदंस्तलकूर्परैः ।
प्राहिण्वन्नरिमुक्तानि शस्त्राणि विविधानि च ॥ १४ ॥

अतृणेट् शक्रजिच्छत्रूनभ्राम्यच्च समन्ततः ।
अध्वनच्च महाघोरं न च कंचन नाऽद्रुनोत् ॥ १५ ॥

नाऽजानन् सन्दधानं तं धनुर्नैक्षन्त बिभ्रतम् ।
नेषूनचेतन्नस्यन्तं हतास्तेनाऽविदुर् द्विषः ॥ १६ ॥

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11. The enemies disregarded all of them and attacked their enemies, cut (them) with sharp swords, so also pierced (them) with javelins.

12. They severed with the sharp edges of discs, injured firmly (deeply) with missiles, wounded with sharp-tipped spears (and) battered amply with javelins.

13. The monkeys hurled trees, killed excessively with mountains, struck with fists and bit in anger with teeth too.

14. They speedily tortured with knees, mauled with palms and elbows and tossed back the various weapons discharged by the enemies.

15. Indrajit killed his enemies and stalked all around; and he thundered most frighteningly, not that he did not frighten one and all.

16. They did not see him fixing the arrow (to the bow), did not perceive him wielding the bow, did not notice him

अश्रृण्वन्नन्यतः शब्दं प्रपलायन्त चाऽन्यतः ।
आक्रन्दमन्यतोऽकुर्वंस्तेनाऽहन्यन्त चाऽन्यतः ॥ १७ ॥

प्रालोठन्त व्यभिद्यन्त परितो रक्तमस्रवन् ।
पर्यश्राम्यन्नतृष्यंश्च क्षतास्तेनाऽम्रियन्त च ॥ १८ ॥

सौमित्रिराकुलस्तस्मिन् ब्रह्मास्त्रं सर्वरक्षसाम् ।
निधनायाऽऽजुहूषत् तं व्यष्टभ्नाद् रघुनन्दनः ॥ १९ ॥

ततो मायामयीं सीतां घ्नन् खड्गेन वियद्गतः ।
अदृश्यतेन्द्रजिद्, वाक्यमवदत् तं मरुत्सुतः ॥ २० ॥

"माऽऽपाराध्नोदियं किंचिदभ्रश्यत् पत्युरन्तिकात् ।
सीता राक्षस ! मा स्मैनां निगृह्णाः पाप ! दुःखिताम्" ॥ २१ ॥

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discharging the arrow ; the enemies struck by him realised (only his valour).

17. They heard the sound from one place and quickly fled elsewhere ; (they) gave out a yell from another place and by him they were killed from elsewhere.

18. Hit by him, they rolled, got separated (or severely injured), oozed blood all around, got exhausted and thirsty, and died.

19. Distressed at him, the son of Sumitrā (Lakṣmaṇa) wished to invoke the missile of Brahmā for the massacre of all demons ; Rāma restrained him.

20. Then Indrajit was seen rising up in the sky and killing a phantom of Sītā with a sword ; the Son of the Wind addressed him (these) words :

21. "This one, Oh demon, has committed no crime ; she stayed away from the vicinity of her husband. Oh sinner, do not kill her who is grieved."

"पीडाकरममित्राणां कर्तव्य"मिति शक्रजित् ।
अब्रवीत् खड्गकृष्टश्च तस्या मूर्धानमच्छिनत् ॥ २२ ॥

"यत्कृतेऽरीन् व्यगृह्णीम समुद्रमतराम च ।
सा हते"ति वदन् राममुपातिष्ठन् मरुत्सुत: ॥ २३ ॥

तत: प्रामुह्यतां वीरौ राघवावरुतां तथा ।
उष्णं च प्राणितां दीर्घमुच्चैर्व्याक्रोशतां तथा ॥ २४ ॥

तावभाषत पौलस्त्यो "मा स्म प्ररुदितं युवाम् ।
ध्रुवं स मोहयित्वाऽऽस्मान् पापोऽगच्छन्निकुम्भिलाम् ॥ २५ ॥

मा स्म तिष्ठत, तत्रस्थो वध्योऽसावहुतानल: ।
अस्त्रे ब्रह्मशिरस्युग्रे स्यन्दने चाऽनुपार्जिते ॥ २६ ॥

ब्रह्माऽदधाद् वधं तस्य तस्मिन् कर्मण्यसंस्थिते" ।
प्रायच्छदाज्ञां सौमित्रेर्यूथपानां च राघव: ॥ २७ ॥

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22. "Whatever is troublesome to the enemies has to be done," thus spoke Indrajit, and, having drawn his sword, severed her head.

23. "She for whom we fought the enemies and crossed the ocean is slain." So saying Māruti went to Rāma.

24. Then the brave Raghu Princes fainted and lamented and heaved long hot sighs and called out loudly.

25. The Son of Pulastya (Vibhīṣaṇa) told them, "You two do not weep. Definitely, that sinner, having beguiled us, has gone to Nikumbhilā.

26. "Do not wait ; he ought to be killed (while he) is staying there and has not sacrificed into the Fire, and while the terrific *Brahmaśiras* missile and chariot have not been secured (by him).

27. "Brahmā decreed his slaying while that ritual is incomplete." Rāma gave the command to Sumitrā's son and the troop-leaders.

तां प्रत्यैच्छन् सुसंप्रीतास्ततस्ते सविभीषणाः ।
निकुम्भिलां समभ्यायन् न्यरुध्यन्त च राक्षसैः ॥ २८ ॥

दिक्पालैः कदनं तत्र सेने प्राकुरुतां महत् ।
ऐतां रक्षांसि निर्जित्य द्रुतं पौलस्त्यलक्ष्मणौ ॥ २९ ॥

तत्रेन्द्रजितमैक्षेतां कृतधिष्ण्यं समाहितम् ।
सोऽजुहोत् कृष्णवर्त्मानिमामनन् मन्त्रमुत्तमम् ॥ ३० ॥

अध्यायच्छक्रजिद् ब्रह्म समाधेरचलन्न च ।
तमाह्वयत सौमित्रिरगर्जच्च भयङ्करम् ॥ ३१ ॥

अकुप्यदिन्द्रजित् तत्र पितृव्यं चाऽगदद् वचः ।
"त्वमत्राऽजायथा देह इहाऽपुष्यत् सुरामिषैः ॥ ३२ ॥

इहाऽजीव इहैव त्वं क्रूरमारभथाः कथम् ।
नाऽपश्यः पाणिमार्द्रं त्वं बन्धुत्वं नाऽप्यपैक्षथाः ॥ ३३ ॥

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28. Then, highly pleased, they accepted it, proceeded to Nikumbhilā along with Vibhīṣaṇa (but) were prevented by the demons (who were)—

29. —the protectors of the quarters. There, both the armies fought a terrible battle. Having subdued the demons, Lakṣmaṇa and Vibhīṣaṇa quickly went (ahead).

30. There they saw seated in concentration, Indrajit who had arranged the altars ; repeatedly reciting the most powerful incantation, he sacrificed into the Fire.

31. Indrajit meditated upon Brahman (the Eternal Soul) and did not stir from concentration. Lakṣmaṇa challenged him and roared fearfully.

32. At that, Indrajit got wild and said (these) words to his (paternal) uncle : "You took birth here and (your) body got fat here on wine and flesh.

33. "Here only you lived ; how did you undertake (this)

अधर्मान् नाऽत्रसः पाप ! लोकवादान्न चाऽबिभेः ।
धर्मदूषण ! नूनं त्वं नाऽजाना नाऽशृणोरिदम् ॥ ३४ ॥

निराकृत्य यथा बन्धून् लघुत्वं यात्यसंशयम्" ।
पितृव्येण ततो वाक्यमभ्यधीयत शक्रजित् ॥ ३५ ॥

"मिथ्या मा स्म व्यतिक्रामो मच्छीलं मा न बुध्यथाः ।
सत्यं समभवं वंशे पापानां रक्षसामहम् ॥ ३६ ॥

न त्वजायत मे शीलं तादृग् यादृक् पितुस्तव ।
क्षयावहेषु दोषेषु वार्यमाणो मयाऽऽरमत् ॥ ३७ ॥

दशग्रीवोऽहमेतस्मादत्यजं न तु विद्विषन् ।
परस्वान्यार्जयन् नारीरन्यदीयाः परामृशत् ॥ ३८ ॥

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cruel deed ? You did not see the wet hand, nor also did you look to relationship.

34. "Oh sinner, you did not fear irreligiosity and you were not afraid of public censure. Oh violator of duty, indeed, you have neither known nor heard this,

35. —as to how one having repudiated his kinsmen, doubtlessly gets debased." Then Indrajit was addressed (these) words by his uncle :

36. "Do not overstep falsely ; not that you do not know my character. True, I took birth in the race of sinful demons.

37. "My character, however, did not become like that of your father. Though being dissuaded by me, he revelled in vices wrought with ruin.

38. "On this account did I leave Rāvaṇa, but not feeling inimical. He got the riches of others looted and touched the wives of others.

व्यजिघृक्षत् सुरान्नित्यं प्रामाद्यद् गुणिनां हिते ।
आशङ्कत सुहृद्बन्धूनवृद्धान् बह्वमन्यत ॥ ३९ ॥

दोषैररमतैभिस्ते पिताऽत्यज्यत यैर्मया" ।
ततोऽरुष्यदनर्दंच्च द्विविंशतिभिरेव च ॥ ४० ॥

शरैरताडयद् बन्धुं पञ्चविंशतिभिर्नृपम् ।
रावणि,स्तस्य सौमित्रिरमथ्नाच्चतुरो हयान् ॥ ४१ ॥

सारथिं चाऽलुनाद् बाणैरभनक् स्यन्दनं तथा ।
सौमित्रिमकिरद् बाणैः परितो रावणिस्ततः ॥ ४२ ॥

तावस्फावयतां शक्तिं बाणाश्चाऽकिरतां मुहुः ।
वारुणं लक्ष्मणोऽक्षिप्यदक्षिपद् रौद्रमिन्द्रजित् ॥ ४३ ॥

ते परस्परमासाद्य शस्त्रे नाशमगच्छताम् ।
आसुरं राक्षसः शस्त्रं ततो घोरं व्यसर्जयत् ॥ ४४ ॥

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39. "He always wished to fight the gods, erred in (following) the beneficial (advice) of the virtuous, suspected friends and kinsmen (and) highly respected the immature.

40. "Your father revelled in these vices, wherefore he was abandoned by me." Thereby Indrajit got angry and thundered and also with forty—

41. —arrows, (that) son of Rāvaṇa struck (his) relative (and) with a hundred the King (Lakṣmaṇa). Lakṣmaṇa killed his four horses (of the chariot).

42. And (his) charioteer, (he) cut down with arrows, so also shattered his chariot. Then the Son of Rāvaṇa enveloped the Son of Sumitrā all around with arrows.

43. The two enhanced their strength and repeatedly discharged arrows. Lakṣmaṇa discharged Varuṇa's missile and Indrajit hurled Rudra's.

44. The two missiles, having contacted each other

तस्मान्निरपतद् भूरि शिलाशूलेष्टिमुद्गरम् ।
माहेश्वरेण सौमित्रिरस्तम्भनात् तत् सुदुर्जयम् ॥ ४५ ॥

ततो रौद्रसमायुक्तं माहेन्द्रं लक्ष्मणोऽस्मरत् ।
तेनाऽऽगम्यत घोरेण शिरश्चाऽह्रियत द्विषः ॥ ४६ ॥

अतुष्यन्नमराः सर्वे प्राहृष्यन् कपियूथपाः ।
पर्यष्वजत सौमित्रिं मूर्ध्न्यजिघ्रच्च राघवः ॥ ४७ ॥

अरोदीद् राक्षसानीकमरोदन्नृभुजां पतिः ।
मैथिल्यै चाऽशपद्धन्तुं तां प्राक्रमत चाऽऽतुरः ॥ ४८ ॥

"अयुक्तमिद"मित्यन्ये तमाप्ताः प्रत्यवारयन् ।
न्यरुन्धंश्चास्य पन्थानं बन्धुता शुचमारुणत् ॥ ४९ ॥

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attained mutual destruction. Then the demon discharged the terrific Āsura missile.

45. Therefrom fell down copious boulders, spikes, swords and mallets. The son of Sumitrā halted that highly invincible (missile) with (the missile) of Maheśvara.

46. Then Lakṣmaṇa remembered the Māhendra missile in conjunction with the Raudra. That terrific missile shot forth and the enemy's head was shorn off.

47. All the gods rejoiced ; the chiefs of monkey troops were highly delighted ; Rāma embraced and smelt Laṣmaṇa on the head.

48. The army of the demons wept ; the lord of cannibals wailed and swore at the Mithilā Princess, and, distressed, (he) walked up to kill her.

49. Other well-meaning kinsmen dissuaded him saying, "This is improper," and blocked his way ; the multitude of kinsmen dispelled his grief.

आस्फायताऽस्य वीरत्वममर्षश्चाप्यतायत ।
रावणस्य ततः सैन्यं समस्तमयुयुत्सयत् ॥ ५० ॥

अग्नीनवरिवस्यंश्च तेऽनमस्यंश्च शङ्करम् ।
द्विजानप्रीणयन् शान्त्यै यातुधाना भवद्भियः ॥ ५१ ॥

परितः पर्यवाद् वायुराज्यगन्धिर्मनोरमः ।
अश्रूयत सपुण्याहः स्वस्तिघोषः समुच्चरन् ॥ ५२ ॥

योद्धारोऽबिभरुः शान्त्यै साक्षतं वारि मूर्धभिः ।
रत्नानि चाऽदवुर्गाश्च समवाञ्छन्नथाऽऽशिषः ॥ ५३ ॥

अविहंश्चन्दनैः शुभ्रैर्विचित्रं समवस्त्रयन् ।
अधारयन् स्रजः कान्ता वर्म चाऽन्येऽदधुर्द्रुतम् ॥ ५४ ॥

समक्ष्णुवत शस्त्राणि प्रामृजन् खड्गसंहतीः ।
गजादीनि समारोहन् प्रातिष्ठन्ताऽथ सत्वराः ॥ ५५ ॥

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50. Rāvaṇa's valour swelled up and anger expanded ; then he made his whole army wish for fighting.

51. Those demons in whom fear was being born, attended (respectfully) to the Fire and bowed to Śaṅkara, and pleased the brahmins for pacification (of evil).

52. All around blew 'a breeze smelling ghee and delightful to the mind ; the rising recital of "Be it well (*svasti*)" along with "May the day be auspicious" was heard.

53. For pacification (of evil), the warriors carried, on their heads, water with unbroken (rice grains) ; they gave away jewels and cattle, and then ardently wished for blessings.

54. They smeared themselves with white sandal (paste), donned multicoloured dresses, put on charming garlands and quickly put on armour.

55. (They) sharpened the weapons, polished the bulk of swords, mounted elephants and other (mounts) and set out in haste.

अपूरयन् नभः शब्दो बलसंवर्तसंभवः ।
अपूर्यन्त च दिग्भागास्तुमुलैस्तूर्यनिस्वनैः ॥ ५६ ॥

आसीद् द्वारेषु संघट्टो रथाश्वद्विपरक्षसाम् ।
सुमहाननिमित्तैश्च समभूयत भीषणैः ॥ ५७ ॥

कपयोऽबिभयुस्तस्मिन्नभञ्जंश्च महाद्रुमान् ।
प्रोदखायन् गिरींस्तूर्णमगृह्णंश्च महाशिलाः ॥ ५८ ॥

ततः समभवद् युद्धं प्राहरन् कपिराक्षसाः ।
अन्योन्येनाऽभ्यभूयन्त व्यमर्दमसहन्त च ॥ ५९ ॥

प्रावर्धत रजो भौमं तद् व्याश्नुत दिशो दश ।
परात्मीयविवेकं च प्रामुष्णात् कपिरक्षसाम् ॥ ६० ॥

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56. The din arising from the bustle of the forces filled the firmanent and the space of the quarters was pervaded by the tumultous peals of trumpets.

57. There was, at the gates, a very great upsurage of chariots, horses, elephants and demons ; and dreadful evil omens occurred.

58. At that, the monkeys got frightened, and tore off big trees, hurriedly dug up mountains and picked up huge boulders.

59. Then ensued a battle ; monkeys and demons struck (each other) ; they were overpowered by one another and withstood (each other's) strokes.

60. Dust from the ground rose up higher and higher ; it pervaded the ten quarters and robbed the monkeys and the demons of the discrimination between one's own and the enemy's (soldiers).

ततोऽद्विषुर्निरालोके स्वेभ्योऽन्येभ्यश्च राक्षसाः ।
अद्विषन् वानराश्चैव वानरेभ्योऽपि निर्दयाः ॥ ६१ ॥

अघुरंस्ते महाघोरमश्च्योतदथ शोणितम् ।
समपद्यत रक्तेन समन्तात् तेन कर्दमः ॥ ६२ ॥

गम्भीराः प्रावहन् नद्यः समजायन्त च ह्रदाः ।
वृद्धं च तद्रजोऽशाम्यत् समवेद्यन्त च द्विषः ॥ ६३ ॥

ततोऽचित्रीयताऽस्त्रौघैर् धनुश्चाऽघूनयन् महत् ।
रामः समीहितं तस्य नाऽचेतन् स्वे न चाऽपरे ॥ ६४ ॥

छिन्नानैक्षन्त भिन्नांश्च समन्ताद् रामसायकैः ।
क्रुष्टं हाहेति चाऽशृण्वन् न च रामं न्यरूपयन् ॥ ६५ ॥

अभिनच्छत्रुसंघातान् अक्षुणद् वाजिकुञ्जरम् ।
अपिनट् च रथाऽनीकं न चाऽज्ञायत संचरन् ॥ ६६ ॥

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61. Then, in the absence of light, the demons got wild with their own and other's (soldiers). And the merciless monkeys got inimical with the monkeys too.

62. They thundered very dreadfully ; then blood oozed out ; on account of that blood slush got formed all around.

63. Deep rivers flowed forth and deep lakes were created ; and that swollen dust settled down and the enemies were recognised all around.

64. Then Rāma worked wonders with streams of missiles and waved (his) huge bow ; neither his own (followers) nor those of the enemy understood his intention.

65. They did not see (the demons) injured and battered all around by Rāma's arrows ; and they heard (their) cry 'Ah ! Alas !' (but) did not perceive Rāma.

66. He smashed crowds of enemies, pulverised elephants and horses, and pounded the chariot array, (but) was not apprehended raging around.

दश दन्तिसहस्राणि रथिनां च महात्मनाम् ।
चतुर्दश सहस्राणि सारोहाणां च वाजिनाम् ॥ ६७ ॥

लक्षे च द्वे पदातीनां राघवेण धनुर्भृता ।
अनीयन्ताऽष्टमे भागे दिवसस्य परिक्षयम् ॥ ६८ ॥

यमलोकमिवाग्रथ्नाद् रुद्राक्रीडमिवाऽकरोत् ।
शैलैरिवाऽचिनोद् भूमिं बृहद्भी राक्षसैर्हतैः ॥ ६९ ॥

अस्तुवन् देवगन्धर्वा व्यस्मयन्त प्लवङ्गमाः ।
कपीन्द्रेऽतन्यत प्रीतिः पौलस्त्योऽमन्यताऽद्भुतम् ॥ ७० ॥

राक्षस्यः प्रारुदन्नुच्चैः प्राजुगुप्सन्त रावणम् ।
अमुह्यद् बालवृद्धं च समरौवितरो जनः ॥ ७१ ॥

"सर्वतश्चाऽऽभयं प्राप्नोन्नैच्छन्नृभ्यस्तु रावणः ।
फलं तस्येदमभ्यायाद् दुरुक्तस्ये"ति चाऽब्रुवन् ॥ ७२ ॥

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67. Ten thousands of elephants, fourteen thousands of magnanimous chariot-warriors and of horses along with their riders,

68. —and two lacs of foot-soldiers were led to destruction by the bow-bearing Rāma, in (just) one-eighth of the day.

69. With the multitude of demons killed, he wove up, as it were, (a sort of) Yama's world, prepared a play-ground, as it were, for Rudra (a crematorium), and heaped up the earth as though with boulders.

70. The gods and the gandharvas eulogised (him); the monkeys were surprised; delight was spread in the Lord of the monkeys (Sugrīva), and Vibhīṣaṇa regarded (it as) marvellous.

71. The demonesses wept bitterly and loudly (and) despised Rāvaṇa. The old people and children fainted and other people wailed intensely.

72. And they spoke thus, "Rāvaṇa secured safety from all, but did not solicit (it) from human beings; here came the fruit of that mistaken utterance."

ततोऽधावन् महाघोरं रथमास्थाय रावणः ।
अक्ष्मायत मही, गृध्राः समारार्यन्त भीषणाः ॥ ७३ ॥

मेघाः सविद्युतोऽवर्षंश्चेलक्नोपं च शोणितम् ।
अवान् भीमा नभस्वन्तः प्रारुवन्नशिवाः शिवाः ॥ ७४ ॥

आटाट्यताऽवमत्याऽसौ दुर्निमित्तानि, संयुगे ।
अधुनोद् धनुरस्त्रौघैः प्रौर्णोनूयत विद्विषः ॥ ७५ ॥

व्यनाशयंस्ततः शत्रून् सुग्रीवास्ता महीभृतः ।
ततो व्यरसद् अग्लायद् अध्यशेत महीतलम् ॥ ७६ ॥

आश्च्योतद् रुधिरं तोयमलषच्चाऽतिविह्वलम् ।
आशीयत नृमांसादां बलं सुग्रीवबाधितम् ॥ ७७ ॥

विरूपाक्षस्ततोऽक्रीडत् संग्रामे मत्तहस्तिना ।
मुष्टिनाऽवालयत् तस्य मूर्धानं वानराधिपः ॥ ७८ ॥

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73. Thereafter, having mounted a very terrific chariot Rāvaṇa rushed out ; the earth quaked ; dreadful vultures frequented all around.

74. And clouds accompanied by lightning showered blood, enough to wet clothes ; terrific storms blew, inauspicious jackals howled.

75. Having disregarded those evil omens, he stalked about incessantly in the battle, waved (his) bow and ceaselessly covered his enemies with streams of missiles.

76. Thereafter, the boulder hurled by Sugrīva destroyed the enemies ; then (the army) yelled, felt weary and lay down on the surface of the ground ;

77. —the army of the cannibals, harassed by Sugrīva and in extreme agony, oozed out blood and pined for water and slept (in deaṭh).

78. Then Virūpākṣa disported in the battle on a rutting elephant. The Lord of the monkeys pounded his head with a fist-blow.

अचूर्णयच्च यूपाक्षं शिलया तदनन्तरम् ।
संक्रुद्धो मुष्टिनाऽतुभ्नाद् अङ्गदोऽलं महोदरम् ॥ ७९ ॥

ततोऽकुष्णाद् दशग्रीवः क्रुद्धः प्राणान् वनौकसाम् ।
अगोपायच्च रक्षांसि दिशश्चाऽरीनभाजयत् ॥ ८० ॥

आलोकयत् स काकुत्स्थमधृष्णोद् घोरमध्वनत् ।
धनुरभ्रमयद् भीमम् अभीषयत विद्विषः ॥ ८१ ॥

आस्कन्वल्लक्ष्मणं बाणैरत्यक्रामच्च तं द्रुतम् ।
राममभ्यद्रवज्जिष्णुर् अस्कुनाच्चेषुवृष्टिभिः ॥ ८२ ॥

अपौहद् बाणवर्षं तद्भल्लै रामो निराकुलः ।
प्रत्यस्कुनोद् दशग्रीवं शरैराशीविषोपमैः ॥ ८३ ॥

मण्डलान्याटतां चित्रमच्छिन्त्तां शस्त्रसंहतीः ।
जगद् व्यस्मापयेतां तौ न च वीरावसीवताम् ॥ ८४ ॥

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79. And thereafter (he) crushed Yūpākṣa with a rock. The highly enraged Aṅgada completely finished Mahodara with a fist-blow.

80. Then the angry Rāvaṇa pulled out the life-breaths of the forest-dwellers ; he protected the demons and had the enemies resort to the quarters.

81. He beheld Rāma, braced up, shouted fiercely, whirled (his) terrific bow and frightened the dire enemies.

82. Accustomed to victory, he harassed Lakṣmaṇa with his arrows and hurriedly went past him, accosted Rāma and enveloped (him) with showers of arrows.

83. Unperturbed, Rāma dispelled that shower of arrows with spears (and) in return enveloped Rāvaṇa with arrows comparable to serpents.

84. The two whirled marvellously in circles and cut the volleys of weapons ; those (two) warriors dismayed the world and did not get exhausted.

व्योम प्राचिनुतां बाणैः क्ष्मामक्ष्मापयतां गतैः ।
अभिन्त्तां तूर्णमन्योन्यं शिक्षाश्चाऽतनुतां मुहुः ॥ ८५ ॥

समाधत्ताऽऽसुरं शस्त्रं राक्षसः क्रूरविक्रमः ।
तदक्षरन् महासर्पान् व्याघ्रसिंहांश्च भीषणान् ॥ ८६ ॥

न्यषेधत् पावकास्त्रेण रामस्तद् राक्षसस्ततः ।
अदीव्यद् रौद्रमत्युग्रं मुसलाद्यगलत् ततः ॥ ८७ ॥

गान्धर्वेण न्यविध्यत् तत् क्षितीन्द्रोऽथ नराशनः ।
सर्वमर्मसु काकुत्स्थमौम्भत् तीक्ष्णैः शिलीमुखैः ॥ ८८ ॥

ततस्त्रिशिरसं तस्य प्रावृश्चल्लक्ष्मणो ध्वजम् ।
अमथ्नात् सारथिं चाऽऽशु भूरिभिश्चाऽतुदच्छरैः ॥ ८९ ॥

अश्वान् विभीषणोऽतुभ्नात् स्यन्दनं चाऽक्षिणोद् द्रुतम् ।
नाऽक्षुभ्नाद् राक्षसो, भ्रातुः शक्तिं चोदवृहद् गुरुम् ॥ ९० ॥

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85. (The two) covered the sky with arrows, made the earth tremble by (their) movements, injured each other speedily and repeatedly spread out (exhibited) (their) instruction (in fighting).

86. The demon of cruel valour aimed the Āsura missile ; it emitted huge serpents and fierce tigers and lions.

87. Rāma despelled it with the Fire missile ; then the demon deployed the extremely terrific Raudra missile ; therefrom fell down maces and other weapons.

88. The King counter-struck it with the Gāndharva missile. Then the cannibals overspread Rāma on all his vitals with sharp arrows.

89. Thereafter, Lakṣmaṇa cut off his three-pronged banner and speedily crushed down (his) charioteer and perforated (him) with a multitude of arrows.

90. Vibhīṣaṇa killed (his) horses and speedily smashed (his) chariot. The demon was not agitated and lifted up a heavy missile against (his) brother.

तामापतन्तीं सौमित्रिस्त्रिधाऽकृन्तच्छिलीमुखैः ।
अशब्दायन्त पश्यन्तस्ततः क्रुद्धो निशाचरः ॥ ९१ ॥

अष्टघण्टां महाशक्तिमुदयच्छन् महत्तराम् ।
रामानुजं तयाऽऽविध्यत् स महीं व्यसुराश्रयत् ॥ ९२ ॥

राघवस्याऽभृशायन्त सायकास्, तैरुपद्रुतः ।
ततस्तूर्णं दशग्रीवो रणक्ष्मां पर्यशेषयत् ॥ ९३ ॥

सस्फुरस्योदकर्षच्च सौमित्रेः शक्तिमग्रजः ।
असिञ्चदोषधीस्ता याः समानीता हनूमता ॥ ९४ ॥

उदजीवत् सुमित्राभूर् भ्राताऽऽश्लिष्यत् तमायतम् ।
सम्यङ् मूर्धन्युपाशिङ्घद् अपृच्छच्च निरामयम् ॥ ९५ ॥

ततः प्रोदसहन् सर्वे योद्धुमभ्यद्रवत् परान् ।
अकृच्छ्रायत च प्राप्तो रथेनाऽन्येन रावणः ॥ ९६ ॥

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91. Lakṣmaṇa split with arrows that oncoming (missile) into three ; the onlookers yelled ; thereupon the enraged demon—

92. —picked up a bigger and mightier missile which had eight bells (and), with it, he struck Rāma's younger brother, (at which) he (Lakṣmaṇa) fell breathless on the ground.

93. Rama's arrows gained speed ; battered by them Rāvaṇa vacated (left alone) the battlefield in a trice.

94. And, the elder brother pulled out the missile from Lakṣmaṇa who had (still) a throbbing, (and) sprinkled the (juice of the) medicinal herbs that were fetched by Hanūmān.

95. The son of Sumitrā revived ; the brother embraced him for long, smelt (him) properly on the head and inquired about the removal of his agony.

96. Then all were enthused to fight. Rāvaṇa, who had come in another chariot, assaulted the enemies and proceeded to (inflict) misery.

'भूमिष्ठस्याऽसमं युद्धं रथस्थेने'ति मातलि: ।
आहरद् रथमत्युग्रं सशस्त्रं मघवाज्ञया ॥ ९७ ॥

सोऽध्यष्ठीयत रामेण शस्त्रं पाशुपतं तत: ।
निरास्यत दशास्यस्तच्छक्रास्त्रेणाजयन्नृप: ॥ ९८ ॥

ततः शतसहस्रेण राम: प्रौर्णोन्निशाचरम् ।
बाणानामक्षिणोद् धुर्यान् सारथिं चाऽदुनोद् द्रुतम् ॥ ९९ ॥

अदृश्यन्ताऽनिमित्तानि प्राह्वलत् क्षितिमण्डलम् ।
रावण: प्राहिणोच्छूलं शक्तिं चैन्द्रीं महीपति: ॥ १०० ॥

ताभ्यामन्योन्यमासाद्य समवाप्यत संशम: ।
लक्षेण पत्रिणां वक्षः क्रुद्धो रामस्य राक्षस: ॥ १०१ ॥

अस्तृणावधिकं रामस्ततोऽदेवत सायकै: ।
अवलाम्यद् रावणस्तस्य सूतो रथमनाशयत् ॥ १०२ ॥

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97. 'The fight of one standing on the ground with another standing in a chariot (is) unequal' —Hence Mātali, at the command of Indra, brought (for Rāma) a terrific chariot (equipped) with weapons.

98. It was ascended by Rāma. Then Rāvaṇa discharged the Pāśupata missile ; the King subdued it with Indra's missile.

99. Thereafter, with a hundred thousand arrows, Rāma enveloped the demon (and) killed (the horses) yoked to (Rāvaṇa's) chariot and instantly injured the charioteer.

100. Evil omens were perceived ; the sphere of the earth trembled ; Rāvaṇa hurled a spike and the King hurled Indra's Śakti.

101. Having dashed against each other, extinction was attained by the two (missiles). The enraged demon (covered) Rāma's chest with a lac of arrows.

102. As he covered (Rama's chest) thus, Rāma sported increasingly with (his) arrows. Rāvaṇa fainted and (his) charioteer made his chariot disappear.

राक्षसोऽतर्जयत् सूतं पुनश्चाऽढौकयद् रथम् ।
निरास्येतामुभौ बाणानुभौ धुर्यानविध्यताम् ।। १०३ ।।

उभावकृन्ततां केतूनव्यथेतामुभौ न तौ ।
अदीप्येतामुभौ, धृष्णू प्रायुञ्जातां च नैपुणम् ।। १०४ ।।

उभौ मायां व्यतायेतां वीरौ नाऽश्राम्यतामुभौ ।
मण्डलानि विचित्राणि क्षिप्रमाक्रामतामुभौ ।। १०५ ।।

न चोभावप्यलक्ष्येतां यन्तारावाहतामुभौ ।
स्यन्दनौ समपृच्येताम् उभयोर्दीप्तवाजिनौ ।। १०६ ।।

ततो मायाम् अयान्मूर्ध्नो राक्षसोऽप्रथयद् रणे ।
रामेणैकशतं तेषां प्रावृश्च्यत शिलीमुखैः ।। १०७ ।।

समक्षुभन्नुदन्वन्तः प्राकम्पन्त महीभृतः ।
सन्त्रासमबिभः शक्रः प्रैङ्खच्च, क्षुभिता क्षितिः ।। १०८ ।।

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103. The demon scolded the charioteer and got his chariot taken again (back to the battle-field). Both discharged arrows ; both wounded the horses (of each other).

104. Both cut off (each other's) flags ; both of those were not pained ; both the daring ones brightened up and employed (all their) skill.

105. Both spread a phantasmagoria ; both the warriors did not tire ; both quickly made various circular movements.

106. And both of them were not seen (*i.e.*, disappeared from view), and both struck the charioteers. The chariots, with resplendent horses, of both of them, contacted each other.

107. Then the demon spread around illusory heads in the battle ; a hundred of them were severed by Rāma with arrows.

108. The seas got agitated ; mountains quaked ; Indra entertained fear and got excited ; the earth stirred.

ततो मातलिना शस्त्रमस्मर्यत महीपतेः ।
वधाय रावणस्योग्रं स्वयम्भूर्यदकल्पयत् ॥ १०९ ॥

नभस्वान् यस्य वाजेषु फले तिग्मांशुपावकौ ।
गुरुत्वं मेरुसङ्काशं देहः सूक्ष्मो वियन्मयः ॥ ११० ॥

राजितं गारुडैः पक्षैर्विश्वेषां धाम तेजसाम् ।
स्मृतं तद् रावणं भित्त्वा सुघोरं भुव्यशाययत् ॥ १११ ॥

आबध्नन् कपिवक्त्राणि संप्रसादं
प्राशंसत् सुरसमितिर्नृपं जितारिम् ।
अन्येषां विगतपरिप्लवा दिगन्ताः
पौलस्त्योऽजुषत शुचं विपन्नबन्धुः ॥ ११२ ॥

इति भट्टिकाव्ये रावणवधो नाम सप्तदशः सर्गः ॥

(तिङन्तकाण्डे लङ्विलासः चतुर्थः परिच्छेदः ।)

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109. Then by Mātali was revived Rāma's memory of that terrible missile which Bramhā had fashioned for slaying Rāvaṇa—

110. —which had (god) Wind on its wings, the Sun and the Fire on the blade, whose heaviness was like that of the Meru (mountain) and whose subtle body consisted of the sky,

111. —which glittered with Garuḍa-like wings and was the repository of universal brilliance ; (when) remembered, that terrific (missile), having split up Rāvaṇa, felled him on the ground.

112. The faces of the monkeys put on great delight ; the assembly of gods praised the King who had vanquished the enemy ; to others the ends of the quarters (seemed to) become free of oppression ; Vibhīṣaṇa, whose brother was dead, entertained grief.

Here ends canto XVII of Bhaṭṭikāvya named

THE DEATH OF RĀVAṆA

(Pt. IV of Tiṅanta-kāṇḍa being the exemplification of laṅ)

अथ अष्टादशः सर्गः

व्यश्नुते स्म ततः शोको नाभिसम्बन्धसम्भवः ।
विभीषणमसावुच्चै रोदिति स्म दशाननम् ॥ १ ॥

"भूमौ शेते दशग्रीवो महार्हशयनोचितः ।
नेक्षते विह्वलं मां च न मे वाचं प्रयच्छति ॥ २ ॥

विपाकोऽयं दशग्रीव ! संदृष्टोऽनागतो मया ।
त्वं तेनाऽभिहितः पथ्यं किं कोपं न नियच्छसि ॥ ३ ॥

भजन्ति विपदस्तूर्णमतिक्रामन्ति सम्पदः ।
तान् मदान्नाऽवतिष्ठन्ते ये मते न्यायवादिनाम् ॥ ४ ॥

अपथ्यमायतौ लोभादामनन्त्यनुजीविनः ।
प्रियं, शृणोति यस्तेभ्यस्तमृच्छन्ति न सम्पदः ॥ ५ ॥

NOW CANTO XVIII

1. Then the grief that had its origin in couterine relationship, greatly enveloped Vibhīṣaṇa. He loudly bewailed Rāvaṇa.

2. "Accustomed to a very costly bed, Rāvaṇa lies on the ground ; he does not look at my distressed self, nor address a word.

3. "(When) this consequence had not (yet) come, Oh Rāvaṇa, (it) was fully foreseen by me ; on that account, you were told beneficial things ; why did you not dispel (your) anger ?

4. "Misfortunes soon overtake and riches bypass those who, through vanity, do not abide by the opinion of those that speak out what is just."

5. "Dependents, through avarice, consent to that which

प्राज्ञास्तेजस्विनः सम्यक् पश्यन्ति च वदन्ति च ।
तेऽवज्ञाता महाराज ! क्लाम्यन्ति विरमन्ति च ।। ६ ।।

लेढि भेषजवन्नित्यं यः पथ्यानि कटून्यपि ।
तदर्थं सेवते चाऽऽप्तान् कदाचिन्न स सीदति ।। ७ ।।

सर्वस्य जायते मानः स्वहिताच्च प्रमाद्यति ।
वृद्धौ भजति चाऽपथ्यं नरो येन विनश्यति ।। ८ ।।

द्वेष्टि प्रायो गुणेभ्यो यन्न च स्निह्यति कस्यचित् ।
वैरायते महद्भिश्च शीयते वृद्धिमानपि ।। ९ ।।

समाश्वसिमि केनाऽहं कथं प्राणिमि दुर्गतः ।
लोकत्रयपतिर्भ्राता यस्य मे स्वपिति क्षितौ ।। १० ।।

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is unwholesome in future. Riches do not accrue to him who listens from them (only) to the agreeable."

6. "The brilliant and intelligent perceive properly and (then) speak out. (When) disregarded, they, oh great King, get depressed and indifferent.

7. "He who always enjoys (consumes), beneficial (advice), like medicine, though bitter and, for that purpose, resorts to well-wishers, never perishes.

8. "In prosperity, everybody breeds pride, commits mistakes regarding one's own welfare and resorts to the unwholesome. On that account a man perishes.

9. "Even a prosperous (person) suffers a downfall if he mostly hates virtues, does not cherish anybody and harbours enmity towards the great.

10. "By whom may I be reassured, whose brother, the lord of the three worlds, lies (dead) on the ground ? How may I, ill-fated, live ?

अहो जागर्ति कृच्छ्रेषु दैवं यद् बलभिज्जितः ।
लुठयन्ति भूमौ क्लिद्यन्ति बान्धवा मे स्वपन्ति च ॥ ११ ॥

शिवाः कुष्णन्ति मांसानि भूमिः पिबति शोणितम् ।
दशग्रीवसनाभीनां समदन्त्यामिषं खगाः ॥ १२ ॥

येन पूतक्रतोर्मूर्ध्नि स्थीयते स्म महाहवे ।
तस्याऽपीन्द्रजितो दैवाद् ध्वांक्षैः शिरसि लीयते ॥ १३ ॥

स्वर्भानुर्भास्करं ग्रस्तं निष्ठीवति कृताह्निकः ।
अभ्युपैति पुनर्भूतिं रामग्रस्तो न कश्चन ॥ १४ ॥

त्वमजानन्निदं राजन्नीडिषे स्म स्वविक्रमम् ।
दातुं नेच्छसि सीतां स्म विषयाणां च नेशिषे ॥ १५ ॥

मन्त्रे जातु वदन्त्यज्ञास्त्वं तानप्यनुमन्यसे ।
कथं नाम भवांस्तत्र नाऽवैति हितमात्मनः ॥ १६ ॥

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11. "Alas ! Fate wakes up during difficulties ; for, the defeaters of Indra, my kinsmen, roll, get drenched and sleep on the ground.

12. "Jackals pull out the flesh, the earth sucks the blood (and) birds feast on the meat of the couterine brothers of Rāvaṇa.

13. "Due to Fate, crows are roosting on the head of even that Indrajit by whom, in a great battle, (his) foot was laid on the head of Indra.

14. "Rāhu who has finished his daily meal (routine), spits out the swallowed Sun ; (but) none eclipsed by Rāma attains prosperity again.

15. "Unaware of this, you, Oh King, used to eulogise your own valour, did not desire to give back Sītā and did not exercise control on (your) passions.

16. "Sometime, ignorant persons speak to you in counsel and you approve of them ; how indeed do you not understand your own welfare therein (in those matters) ?

अपृष्टो नु ब्रवीति त्वां मन्त्रे मातामहो हितम् ।
'न करोमी'ति पौलस्त्य ! तदा मोहात् त्वमुक्तवान् ॥ १७ ॥

त्वं स्म वेत्थ महाराज ! यत् स्माऽऽह न विभीषण: ।
पुरा त्यजसि यत्क्रुद्धो मां निराकृत्य संसदि ॥ १८ ॥

हविर्जक्षिति नि:शङ्को मखेषु मघवानसौ ।
प्रवाति स्वेच्छया वायुरुद्गच्छति च भास्कर: ॥ १९ ॥

धनानामीशते यक्षा यमो दाम्यति राक्षसान् ।
तनोति वरुण: पाशमिन्दुनोदीयतेऽधुना ॥ २० ॥

शाम्यत्यृतुसमाहारस्तपस्यन्ति वनौकस: ।
नो नमस्यन्ति ते बन्धून् वरिवस्यन्ति नाऽमरा: ॥ २१ ॥

श्रीर्निष्कुष्यति लङ्कायां विरज्यन्ति समृद्धय: ।
न वेद तं न यस्याऽस्ति मृते त्वयि विपर्यय: ॥ २२ ॥

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17. "Indeed, not consulted (by you), your maternal grandfather spoke to you, in counsel, about your own welfare ; at that time, On Rāvaṇa, through infatuation, you said, 'I shall not do (that)'.

18. "Oh great king, you did not understand what Vibhīṣaṇa said ; for, (being) enraged, you, having repudiated me in the assembly, dismissed me in days gone by.

19. "(Now), that dauntless Indra eats oblations in the sacrifice ; the wind blows at its own will and the sun rises (at its will).

20. "Yakṣas exercise control over wealth and Yama restrains the demons ; Varuṇa spreads (his) noose and the moon rises (at its will).

21. "The concomitance of the seasons ends ; the forest-dwellers practise penance ; the gods do not salute or wait upon your kinsmen.

22. "The Goddess of wealth is displeased with Laṅkā ; prosperities fade away ; I know not anything which does not attain a reverse when you are dead.

शक्तिं संस्वजते शक्रो गोपायति हरिः श्रियम् ।
देवबन्द्यः प्रमोदन्ते चित्रीयन्ते घनोदयाः ॥ २३ ॥

बिभ्रत्यस्त्राणि सामर्षा रणकाम्यन्ति चाऽमराः ।
चकासति च, मांसादां तथा रन्ध्रेषु जाग्रति ॥ २४ ॥

चञ्चूर्यन्तेऽभितो लङ्कामस्मांश्चाऽप्यतिशेरते ।
भूमयन्ति स्वसामर्थ्यं कीर्तिं नः कनयन्ति च ॥ २५ ॥

दिशो व्यश्नुवते दृप्तास्त्वत्कृतां जहति स्थितिम् ।
क्षोदयन्ति च नः क्षुद्रा हसन्ति त्वां विपद्गतम् ॥ २६ ॥

शमं शमं नभस्वन्तः पुनन्ति परितो जगत् ।
उज्जिहीषे महाराज ! त्वं प्रशान्तो न किं पुनः ॥ २७ ॥

प्रोर्णोति शोकश्चित्तं मे सत्त्वं संशाम्यतीव मे ।
प्रमार्ष्टि दुःखमालोकं मुञ्चाम्यूर्जं त्वया विना ॥ २८ ॥

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23. "Indra wields (his) Śakti, Viṣṇu protects Lakṣmī, the captive goddesses rejoice and the eminences of the clouds become variegated.

24. "The enraged gods wield weapons and wish for a battle ; they blaze and are also wakeful (watchful) about the weak spots of the demons.

25. "They ride intentionally around Laṅkā and outdo us ; they augment their strength and lessen our reputation.

26. "Puffed up with pride, they occupy the quarters, give up the limitations laid down by you ; and (those) mean ones will call us mean and jeer at you who have fallen into disaster.

27. "Calming down incessantly, the winds purify the world all around. Why do you, oh great king, (though) dead (calmed) not get revived again ?

28. "Grief envelopes my mind; my spirit, as though, ebbs; affliction obliterates light ; without you I lose (my) prowess,

के न संविद्रते नाऽन्यस्त्वत्तो बान्धववत्सलः ।
विरौमि शून्ये, प्रोर्णौमि कथं मन्युसमुद्भवम् ॥ २९ ॥

रोदिम्यनाथमात्मानं बन्धुना रहितस्त्वया ।
प्रमाणं नोपकाराणामवगच्छामि यस्य ते ॥ ३० ॥

नेदानीं शक्रयक्षेन्द्रौ बिभीतो न दरिद्रितः ।
न गर्वं जहितो दृप्तौ न क्लिश्नीतो दशानन ! ॥ ३१ ॥

त्वयाऽपि नाम रहिताः कार्याणि तनुमो वयम् ।
कुर्मश्च जीवते बुद्धिं, धिक् तृष्णां कृतनाशिनीम् ॥ ३२ ॥

तृणेह्मि देहमात्मीयं त्वं वाचं न ददासि चेत् ।
द्राघयन्ति हि मे शोकं स्मर्यमाणा गुणास्तव ॥ ३३ ॥

उन्मुच्य स्रजमात्मीयां मां स्रजयति को हसन् ।
नेदयत्यासनं को मे कर्हि मे वदति प्रियम् ॥ ३४ ॥

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29. "Who do not know well that there is none more affectionate to (his) kinsmen, than you ? I lament in void. How may I conceal the uprise of grief ?

30. "I lament my orphaned self, (being) separated from my brother, that you, for whose obligation I know no measure.

31. "Now Indra and Kubera do not fear, nor become poor, nor give up (their) vanity. Oh Rāvaṇa, the two arrogant ones do not worry (get distressed).

32. "Indeed, separated even from you, we carry on our activity and have the intention to live ; fie upon ungrateful greed.

33. "If you do not give me a word (speak to me), I shall destroy my body ; for (the reason of their) being remembered, your virtues aggravate my grief.

34. "Who, having removed his own garland, will garland me, smiling ? Who will pull my seat closer ; who will speak delightful (words) to me (and when) ?

न गच्छामि पुरा लङ्कामायुर्यावद् दधाम्यहम् ।
कदा भवति मे प्रीतिस्त्वां पश्यामि न चेदहम् ॥ ३५ ॥

ऊर्ध्वं म्रिये मुहूर्ताद्धि विह्वलः क्षतबान्धवः ।
मन्त्रे स्म हितमाख्यामि न करोमि तवाऽप्रियम्" ॥ ३६ ॥

अन्तःपुराणि पौलस्त्यं पौराश्च भृशदुःखिताः ।
संश्रुत्य स्माऽभिधावन्ति हतं रामेण संयुगे ॥ ३७ ॥

मूर्धजान् स्म विलुञ्चन्ति क्रोशन्ति स्माऽतिविह्वलम् ।
अधीयन्त्युपकाराणां मुहुर्भर्तुः प्रमन्यु च ॥ ३८ ॥

रावणस्य नमन्ति स्म पौराः सास्रा रुदन्ति च ।
भाषते स्म ततो रामो वचः पौलस्त्यमाकुलम् ॥ ३९ ॥

"दातुः स्थातुर्द्विषां मूर्ध्नि यष्टुस्तर्पयितुः पितॄन् ।
युद्धाभग्नाविपन्नस्य किं दशास्यस्य शोचसि ॥ ४० ॥

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35. "So long as I sustain my life, I shall not, in future, go to (the city of) Laṅkā ? When can I have delight if I do not see you ?

36. "In over a *muhūrta* shall I die, I who am afflicted and whose kinsmen are killed. In (my) counsel, I had told (what was) beneficial ; I did nothing undesirable to you."

37. Having heard (of) Rāvaṇa to have been killed by Rāma in battle, the ladies of the harem and the excessively grief-sticken citizens ran (to the battle-field).

38. (The wives) pulled out (their) hair, wept in extreme distress, and incessantly recollected the obligation of (their) husband, with enhanced grief.

39. The citizens saluted Rāvaṇa and wept with tears. Thereafter Rāma addressed a speech to the distressed Vibhīṣaṇa :

40. "Why do you lament the charitable sacrificer who trampled over the heads of his enemies, who invariably satiated

बोभवीति न सम्मोहो व्यसने स्म भवादृशाम् ।
किं न पश्यसि सर्वोऽयं जनस्त्वामवलम्बते ॥ ४१ ॥

त्वमर्हसि भ्रातुरनन्तराणि कर्तुं जनस्याऽस्य च शोकभङ्गम् ।
धुर्ये विपन्ने त्वयि राज्यभारो मज्जत्यनूढः क्षणदाचरेन्द्र !" ॥ ४२ ॥

इति भट्टिकाव्ये विभीषणप्रलापो नाम अष्टादशः सर्गः ॥
(तिङन्तकाण्डे लङ्विलासः चतुर्थः परिच्छेदः ।)

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the manes, who was never defeated or distressed in a battle ? (Or who was injured and slain in a fight ?)

41. "Excessive bewilderment in difficulty never arises in (persons) such as you. Do you not see that all these people depend upon you ?

42. "You deserve to perform the post-death rites of your brother and the dissipation of the grief of these people. Oh Lord of demons, if you, who is the leader, become distraught, the burden of the kingdom, being unsustained, will collapse."

Here ends canto XVIII of Bhaṭṭikāvya named

THE LAMENT OF VIBHIṢAṆA

(Pt. V of Tiṅanta-kāṇḍa being the exemplification of laṭ)

अथ एकोनविंशः सर्गः

अपमन्युस्ततो वाक्यं पौलस्त्यो राममुक्तवान् ।
"अशोच्योऽपि व्रजन्नस्तं सनाभिर्दुनुयान्न किम् ॥ १ ॥

तं नो देवा विधेयासुर्येन रावणवद् वयम् ।
सपत्नांश्चाऽधिजीयास्म संग्रामे च मृषीमहि ॥ २ ॥

क्रियेरंश्च दशास्येन यथाऽन्येनाऽपि नः कुले ।
देवद्रयञ्चो नराहारा न्यञ्चश्च द्विषतां गणाः ॥ ३ ॥

स एव धारयेत् प्राणानीदृशे बन्धुविप्लवे ।
भवेदाश्वासको यस्य सुहृच्छक्तो भवादृशः ॥ ४ ॥

NOW CANTO XIX

1. Thereafter Vibhīṣaṇa, whose grief had subsided, addressed Rāma (these) words : "Might a couterine brother, though not worth lamenting, not cause grief, (while) reaching his end ?

2. "May the gods arrange that, for us, by which we, like Rāvaṇa, may vanquish enemies and die in battle.

3. "May someone else in our family, like Rāvaṇa, make the demons wage war with the gods and render the hosts of gods lowly.

4. "He alone would sustain (his) life-breaths in such a ruin of (his) kinsmen, who has a capable friend like your honour for his comforter.

म्रियेयोर्ध्वं मुहूर्ताद्धि न स्यास्त्वं यदि मे गतिः ।
आशंसा न हि नः प्रेते जीवेम दशमूर्धनि ॥ ५ ॥

प्रकुर्याम वयं देशे गर्ह्यां तत्र कथं रतिम् ।
यत्र विंशतिहस्तस्य न सोदर्यस्य सम्भवः" ॥ ६ ॥

आमन्त्रयेत तान् प्रह्वान् मन्त्रिणोऽथ विभीषणः ।
"गच्छेत त्वरितं लङ्कां राजवेश्म विशेत च ॥ ७ ॥

आददीध्वं महार्हाणि तत्र वासांसि सत्वराः ।
उद्धुनीयात सत्केतून् निर्हरेताऽग्रचन्दनम् ॥ ८ ॥

मुञ्चेताऽऽकाशधूपांश्च ग्रथ्नीयात स्रजः शुभाः ।
आनयेताऽमितं दारु कर्पूरागुरुकुङ्कुमम् ॥ ९ ॥

उह्येरन् यज्ञपात्राणि ह्रियेत च विभावसुः ।
भ्रियेत चाऽऽज्यमृत्विग्भिः कल्प्येत च समित्कुशम् ॥ १० ॥

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5. "I might die in a *muhūrta* if you were not my resort ; for we had no desire that we may live after Rāvaṇa has passed away.

6. "How may we entertain any damned attachment to that country wherein there is no existence of our twenty-armed couterine brother (Rāvaṇa) ?"

7. Then Vibhīṣaṇa ordered his submissive ministers : "Quickly go to Laṅkā and enter the King's palace.

8. "Therein promptly seize very costly clothings, unfurl huge flags and fetch the best sandalwood.

9. "Fumigate with sky-pervading incense, weave auspicious garlands, fetch unlimited wood, camphor, sandalwood and saffron.

10. "Let the sacrificial fire-vessels be carried and fire taken along ; let the ghee be collected and faggots and *kuśa* grass be kept ready by the officiating priests.

स्नानीयैः स्नापयेताऽऽशु रम्यैर्लिम्पेत वर्णकैः ।
अलङ्कुर्यात रत्नैश्च रावणार्हैर्दशाननम् ॥ ११ ॥

वासयेत सुवासोभ्यां मेध्याभ्यां राक्षसाधिपम् ।
ऋत्विक् स्रग्विणमादध्यात् प्राङ्मूर्धानं मृगाजिने ॥ १२ ॥

यज्ञपात्राणि गात्रेषु चिनुयाच्च यथाविधि ।
जुहुयाच्च हविर्वह्नौ गायेयुः साम सामगाः" ॥ १३ ॥

गत्वाऽथ ते पुरीं लङ्कां कृत्वा सर्वं यथोदितम् ।
समीपेऽन्त्याहुतेः सास्राः प्रोक्तवन्तो विभीषणम् ॥ १४ ॥

"कृतं सर्वं यथोद्दिष्टं कर्तुं वह्निजलक्रियाम् ।
प्रयतेथा महाराज ! सह सर्वैः स्वबन्धुभिः ॥ १५ ॥

अज्ञवन्नोत्सहेथाः किं धेया धीरत्वमच्युतम् ।
स्थेयाः कार्येषु बन्धूनां हेयाः शोकोद्भवं तमः ॥ १६ ॥

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11. "Promptly bathe Rāvaṇa with bathing materials, smear (him) with attractive unguents and embellish him with jewels worthy of Rāvaṇa.

12. "May you perfume the lord of demons with excellent, holy scents ; let the priests place him wearing a garland, head eastwards, on a deerskin.

13. "May he place, as per prescriptions, the sacrificial utensils on his limbs and offer an oblation in fire. Let the Sāma reciters chant Sāma hymns."

14. Thereafter, having gone to the city of Laṅkā and having done everything as per instructions, they, with tears, spoke to Vibhīṣaṇa, when the final oblation was nearby.

15. "Everything is done as ordered : Oh great king, may you, with all your relatives exert to perform the cremation and the water-offering.

16. "Why do you, like one ignorant person, not get ready;

नाऽवकल्प्यमिदं, ग्लायेद् यत् कृच्छ्रेषु भवानपि ।
न पृथग्जनवज्जातु प्रमुह्येत् पण्डितो जनः ॥ १७ ॥

यच्च यत्र भवांस्तिष्ठेत् तत्राऽन्यो रावणस्य न ।
यच्च यत्र भवान् सीदेन्महद्भिस्तद्विगर्हितम् ॥ १८ ॥

आश्चर्यं यच्च यत्र त्वां प्रब्रूयाम वयं हितम् ।
अपि साक्षात् प्रशिष्यास्त्वं कृच्छ्रेष्विन्द्रपुरोहितम् ॥ १९ ॥

कामो जनस्य जह्यास्त्वं प्रमादं नैर्ऋताधिप ! ।
उत द्विषोऽनुशोचेयुर्विप्लवे किमु बान्धवाः ॥ २० ॥

स भवान् भ्रातृवद् रक्षेद् यथावदखिलं जनम् ।
न भवान् संप्रमुह्येच्चेदाश्वस्युश्च निशाचराः" ॥ २१ ॥

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pick up excellent courage ; may you abide by (your) duty to (your) kinsmen and abandon the bewilderment (delusion) arising from grief.

17. "This is inconceivable that you too should despond in calamities. A wise person should never be excessively stupified like an ordinary person.

18. "None else of Rāvaṇa's (men may stand) wherever and for whatever you may stand ; and where and what you may despair (get disheartened) about, is condemned by the magnanimous.

19. "It is strange that we have to tell you (as to) what is beneficial and where. For, in difficulty, you may (*i.e.*, are able to) instruct (advise) even Bṛhaspati himself (in person).

20. "Oh lord of demons, it is the people's will that you should abandon (this) lapse (from duty) ; even enemies may lament during (this) calamity ; what then (of) kinsmen ?

21. "If your majesty would not be stupified and your honour may protect all the people like your brethren, according to convention, then the demons may feel reassured."

ततः स गतवान् कर्तुं भ्रातुरग्निजलक्रियाम् ।
प्रोक्तवान् कृतकर्तव्यं वचो रामोऽथ राक्षसम् ॥ २२ ॥

अम्भांसि रुक्मकुम्भेन सिञ्चन् मूर्ध्नि समाधिमान् ।
"त्वं राजा रक्षसां लङ्कामवेक्षेथा विभीषण ! ॥ २३ ॥

क्रुद्धाननुनयेः सम्यग् धनैर्लुब्धानुपार्जयेः ।
मानिनो मानयेः काले त्रस्तान् पौलस्त्य ! सान्त्वयेः ॥ २४ ॥

इच्छा मे परमाऽऽनन्देः कथं त्वं वृत्रशत्रुवत् ।
इच्छेद्धि सुहृदं सर्वो वृद्धिसंस्थं यतः सुहृत् ॥ २५ ॥

वर्धिषीष्ठाः स्वजातेषु वध्यास्त्वं रिपुसंहतीः ।
भूयास्त्वं गुणिनां मान्यस्तेषां स्थेया व्यवस्थितौ ॥ २६ ॥

धेयास्त्वं सुहृदां प्रीतिं वन्दिषीष्ठा दिवौकसः ।
सोमं पेयाश्च हेयाश्च हित्वा हानिकरीः क्रियाः ॥ २७ ॥

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22 Thereupon, he proceeded to perform the cremation of and give water-offerings to (his) brother. Then Rāma addressed (him) who had done his duty, these words, as he (Rāma),

23. —sprinkled waters on his (Vibhīṣaṇa's) head with golden pitchers : "Possessed of concentration, you, Oh Vibhīṣaṇa, the king of the demons, should look after (protect) Laṅkā.

24. "You may, Oh Vibhīṣaṇa, pacify properly the enraged, win over the avaricious with riches, honour the proud at the proper time (and) console the distressed.

25. "How would you rejoice Like Indra, (that) is my highest desire ; for, every friend will wish (his) friend to remain steady in prosperity.

26. "May you rise higher among your own kith and kin ; may you kill hosts of demons ; may you become respectable (adorable) to the virtuous and abide by their arrangements (rulings).

27. "May you sustain the delight of (your) friends,

अवसेयाश्च कार्याणि धर्मेण पुरवासिनाम् ।
अनुरागं क्रिया राजन् ! सदा सर्वगतं जने ॥ २८ ॥

घानिषीष्ट त्वया मन्युर्ग्राहिषीष्ट समुन्नतिः ।
रक्षोभिर्दर्शिषीष्ठास्त्वं द्रक्षीरन् भवता च ते ॥ २९ ॥

मन्युं वध्या भटवधकृतं बालवृद्धस्य राजन् !
शास्त्रार्थज्ञाः सदसि सुधियः सन्निधिं ते क्रियासुः ।
संरंसीष्ठाः सुरमुनिगते वर्त्मनि प्राज्यधर्मे
संभुत्सीष्ठाः सुनयनयनैर्विद्विषामीहितानि ॥ ३० ॥

इति भट्टिकाव्ये विभीषणाभिषेको नाम एकोनविंशः सर्गः ॥
(तिङन्तकाण्डे लिङ्-विलासः षष्ठः परिच्छेदः ।)

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bow to the gods, drink *Soma* (juice) (and) give up harmful actions.

28. "May you settle the business of the citizens according to rules (*Dharma*) and, Oh king, may you always bestow all-pervading affection on the people.

29. "May grief be destroyed ; may all-round progress be seized by you ; may you be seen by the demons and they be seen by your Majesty.

30. "Oh King, smother the grief of the children and the aged produced by the slaying of a warrior. Let intelligent (men) well-versed in the exigencies of the sciences be by your side in the assembly ; may you attain delight in (following) the path abounding in righteousness and traversed by the gods and the sages ; (and), by means of the eyes in the form of good policies, may you understand well the motives (intentions) of your enemies."

Here ends canto XIX of Bhaṭṭikāvya named

THE CORONATION OF VIBHIṢAṆA

(Part VI Tiṅanta-kāṇḍa being the exemplification of liṅ)

अथ विंशः सर्गः

समुपेत्य ततः सीतामुक्तवान् पवनात्मजः ।
"दिष्टया वर्धस्व वैदेहि ! हतस्त्रैलोक्यकण्टकः ॥ १ ॥

अनुजानीहि हन्यन्तां मयैताः क्षुद्रमानसाः ।
रक्षिकास्तव राक्षस्यो गृहाणैतासु मत्सरम् ॥ २ ॥

तृणहानि दुराचारा घोररूपाशयक्रियाः ।
हिंस्रा भवतु ते बुद्धिरेतासु कुरु निष्ठुरम् ॥ ३ ॥

पश्चिमं करवामैतत्प्रियं देवि ! वयं तव" ।
ततः प्रोक्तवती सीता वानरं करुणाशया ॥ ४ ॥

NOW CANTO XX

1. Then having approached Sītā, Māruti said, "Oh Videha Princess, may you prosper by good fortune. The thorn of the three worlds (Rāvaṇa) is slain.

2. "Permit me ; let these meanminded demonessess, your guards, be killed by me ; entertain anger towards these.

3. "I would kill (these guards) whose behaviour is evil and whose forms, intentions and actions are dreadful ; let your intention be harmful to these ; act mercilessly.

4. "Let us do this final (deed) pleasurable to you." Then Sītā, whose heart was compassionate, spoke to the monkey thus :

"उपशाम्यतु ते बुद्धिः पिण्डनिर्वेशकारिषु ।
लघुसत्त्वेषु, दोषोऽयं यत्कृतो निहतोऽसकौ ॥ ५ ॥

न हि प्रेष्यवधं घोरं करवाण्यस्तु ते मतिः ।
एधि कार्यकरस्त्वं मे गत्वा प्रवद राघवम् ॥ ६ ॥

दिदृक्षुर्मैथिली राम ! पश्यतु त्वाऽऽविलम्बितम्" ।
तथेति स प्रतिज्ञाय गत्वा राघवमुक्तवान् ॥ ७ ॥

"उत्सुकाऽऽनीयतां देवी काकुत्स्थकुलनन्दन !" ।
क्ष्मां लिखित्वा विनिश्वस्य स्वराऽऽलोक्य विभीषणम् ॥ ८ ॥

उक्तवान् राघवः "सीतामानयाऽलंकृताम्" इति ।
गत्वा प्रणम्य तेनोक्ता मैथिली मधुरं वचः ॥ ९ ॥

"जहीहि शोकं वैदेहि ! प्रीतये धेहि मानसम् ।
रावणे जहिहि द्वेषं जहाहि प्रमदावनम् ॥ १० ॥

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5. "May your mind calm down towards these insignificant creatures who make (their) living on morsels. The wretch by whom this crime was committed is slain.

6. "May the intention 'I shall indulge in the cruel massacre of servants,' be not yours. Be inclined to do my work. Having departed, you speak to Rāma :

7. 'Rāma, let the Mithilā Princess, desirous of seeing you, see you without delay'." After promising, "As you say," and having gone, he said to Rāma :

8. "Oh delighter of the Kākutstha family, let the pining queen be brought (here)." Having scratched the ground, sighed and looked up into the sky, to Vibhīṣaṇa,

9. —Rāma said, "Fetch Sītā, (properly) decorated." After having gone (to the place where Sītā was), Sītā was addressed by him (these) sweet words :

10. "Give up grief, Oh Videha Princess, set your mind on delight ; dismiss hatred towards Rāvaṇa ; leave the ladies' grove ;

स्नाह्यनुलिम्प धूपाय निवस्स्वाऽऽविध्य च स्रजम् ।
रत्नान्यामुञ्च संदीप्ते हविर्जुहुधि पावके ॥ ११ ॥

अद्धि त्वं पञ्चगव्यं च छिन्धि संरोधजं तमः ।
आरोह शिबिकां हैमीं द्विषां जहि मनोरथान् ॥ १२ ॥

तृणेढु त्वद्वियोगोत्थां राजन्यानां पतिः शुचम् ।
भवतादधियुक्ता त्वमत ऊर्ध्वं स्ववेश्मनि ॥ १३ ॥

दीक्षस्व सह रामेण त्वरितं तुरगाध्वरे ।
दृश्यस्व पत्या प्रीतेन प्रीता प्रेक्षस्व राघवम् ॥ १४ ॥

अयं नियोगः पत्युस्ते कार्या नाऽत्र विचारणा ।
भूषयाऽङ्गं प्रमाणं चेद् रामं गन्तुं यतस्व च ॥ १५ ॥

मुदा संयुहि काकुत्स्थं स्वयं चाऽऽप्नुहि सम्मदम् ।
उपेह्यूर्ध्वं मुहूर्तात् त्वं देवि ! राघवसन्निधिम् ॥ १६ ॥

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11. "Bathe, anoint, fumigate with incense, dress up in (rich) clothes, wear a garland, put on jewellery and offer an oblation in enkindled fire.

12. "Consume the pentamix-cow-product (*pañca-gavya*) and dispel the gloom arising from imprisonment. Mount a golden palanquin, thwart the desires of the enemies.

13. "May the Lord of the Kṣatriyas end the grief arising from your separation. May you henceforward be in your own house, united (with Rāma).

14. "May you soon be consecrated with Rāma in a horse-sacrifice ; may you be looked at by your delighted husband ; (yourself) pleased, behold Rāma.

15. "This is the command of your husband ; no investigation need be done herein. If authentic (these words) be to you, adorn (your) body and exert to go to Rāma.

16. "Unite Rāma with joy, and yourself too acquire

ऊर्ध्वं मुहूर्तादह्नोऽङ्ग ! स्वामिनी स्म भव क्षितेः ।
राजपत्नीनियोगस्थमनुशाधि पुरीजनम् ॥ १७ ॥

उत्तिष्ठस्व मते पत्युर्यतस्वाऽलङ्कृतौ तथा ।
प्रतिष्ठस्व च तं द्रष्टुं द्रष्टव्यं त्वं महीपतिम्'' ॥ १८ ॥

अनुष्ठाय यथोद्दिष्टं नियोगं जनकात्मजा ।
समारूढवती यानं पट्टांशुकवृतानना ॥ १९ ॥

लज्जानता विसंयोगदुःखस्मरणविह्वला ।
सास्रा गत्वाऽऽन्तिकं पत्युर्दीना रुदितवत्यसौ ॥ २० ॥

प्राप्तचारित्र्यसन्देहस् ततस्तामुक्तवान् नृपः ।
''इच्छा मे नाऽऽददे सीते ! त्वामहं, गम्यतामतः ॥ २१ ॥

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ecstacy. Oh Queen, you reach the vicinity of Rāma within a *muhūrta*.

17. "After a *muhūrta* of the day, Oh queen, be the mistress of the earth. Ordain the people of the city who abide by the orders of the King's wife.

18. "Stand up by the intention of (your) husband ; so also exert for personal decoration and you proceed to see that King who deserves to be seen."

19. Having carried out the order as instructed, Janaka's daughter, who had covered her face with a silken garment, mounted the vehicle.

20. Bent down in shyness, pained by the recollection of the grief of separation, full of tears, that poor (pitiable) one wept after reaching the vicinity of her husband.

21. Then the King, who had attained (felt) a suspicion regarding her behaviour, spoke to her : "This is my desire ; I should not accept you ; go away from here.

रावणाङ्कपरिक्लिष्टा त्वं हृल्लेखकरी मम ।
मतिं बधान सुग्रीवे राक्षसेन्द्रं गृहाण वा ॥ २२ ॥

अशान भरताद् भोगान् लक्ष्मणं प्रवृणीष्व वा ।
कामाद् वा याहि मुच्यन्तामाशा रामनिबन्धनाः ॥ २३ ॥

क्व च ख्यातो रघोर्वंशः क्व त्वं परगृहोषिता ।
अन्यस्मै हृदयं देहि नाऽनभीष्टे घटामहै ॥ २४ ॥

यथेष्टं चर वैदेहि ! पन्थानः सन्तु ते शिवाः ।
कामास्तेऽन्यत्र तायन्तां विशङ्कां त्यज मद्गताम्'' ॥ २५ ॥

ततः प्रगदिता वाक्यं मैथिलाभिजना नृपम् ।
''स्त्रीसामान्येह सम्भूता शङ्का मयि विमुच्यताम् ॥ २६ ॥

दैवाद् बिभीहि काकुत्स्थ ! जिह्रीहि त्वं तथा जनात् ।
मिथ्या मामभिसंक्रुध्यन्नवशां शत्रुणा हृताम् ॥ २७ ॥

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22. "Molested on Rāvaṇa's lap, you who have left scars on my heart, fix your mind on Sugrīva or take to the lord of the demons.

23. "Enjoy pleasures from Bharata or choose Lakṣmaṇa, or go away at your will; let the hopes fixed on Rāma be given up.

24. "Where (is) the renowned race of Raghu and where (are) you who stayed in the enemy's house ? Give your heart to someone else ; we do not indulge in undesired things.

25. "Act as you wish, Oh Videha Princess ; may your ways be auspicious ; let your desires develop elsewhere ; give up (all) fear from me."

26. Then (Sītā), whose relatives were from Mithilā, addressed this utterance to Rāma, "May the suspicion arising (as if) from a common woman be given up with reference to me.

27. "Fear fate, so also shy away from the people, Oh Rāma, who are, in vain, getting enraged with me who was helpless and (hence) kidnapped by the enemy.

चेतसस्त्वयि वृत्तिर्मे शरीरं रक्षसा हृतम् ।
विदांकुर्वन्तु सम्यञ्चो देवा: सत्यमिदं वच: ॥ २८ ॥

त्वं पुनीहि पुनीहीति पुनन् वायो ! जगत्त्रयम् ।
चरन् देहेषु भूतानां विद्धि मे बुद्धिविप्लवम् ॥ २९ ॥

खमट द्यामटोर्वीमटेत्यटन्त्योऽतिपावना: ।
यूयमापो ! विजानीत मनोवृत्तिं शुभां मम ॥ ३० ॥

जगन्ति धत्स्व धत्स्वेति दधती त्वं वसुन्धरे ! ।
अवेहि मम चारित्रं नक्तंदिवमविच्युतम् ॥ ३१ ॥

रसान् संहर दीप्यस्व ध्वान्तं जहि नभो भ्रम ।
इतीहमानस्तिग्मांऽशो ! वृत्तं ज्ञातुं घटस्व मे ॥ ३२ ॥

स्वर्गे विद्यस्व भुव्यास्स्व भुजङ्गनिलये भव ।
एवं वसन् ममाऽऽकाश ! संबुध्यस्व कृताकृतम् ॥ ३३ ॥

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28. "The activity of my mind rests on you ; (only) the body was abducted by the demon ; let the equanimous gods, verify this true statement.

29. "Oh Wind, you who purify the three worlds (saying), 'do purify, do purify' (and) circulate in the bodies of beings, ascertain (if there is any) aberration in my mind.

30. "Oh extremely purifying Waters that wander about (saying), 'traverse the sky, traverse the heaven, traverse the earth', ascertain my auspicious mental disposition.

31. "Oh Earth, you who sustain the worlds, (saying) 'do support, do support', know my character which has not swerved (fallen) day and night.

32. "Oh Sun, you who exert (saying), 'withdraw (suck up) the water, shine, destroy darkness, traverse the sky', try to understand my behaviour.

33. "Oh sky, who abide (saying), 'exist in the heaven, stay on the earth, be in the abode of the snakes,' ascertain my commissions and omissions.

चितां कुरु च सौमित्रे ! व्यसनस्याऽस्य भेषजम् ।
रामस्तुष्यतु मे वाऽद्य पापां प्लुष्णातु चाऽनलः" ॥ ३४ ॥

राघवस्य मतेनाऽथ लक्ष्मणेनाऽऽचितां चिताम् ।
दृष्ट्वा प्रदक्षिणीकृत्य रामं प्रगदिता वचः ॥ ३५ ॥

"प्रवपाणि वपुर्वह्नौ रामाऽहं शङ्किता त्वया ।
सर्वे विदन्तु शृण्वन्तु भवन्तः सप्लवङ्गमाः ॥ ३६ ॥

मां दुष्टां ज्वलितवपुः प्लुषाण वह्ने !
संरक्ष क्षतमलिनां सुहृद् यथा वा ।
एषाऽहं क्रतुषु वसोर्यथाऽऽज्यधारा
त्वां प्राप्तां विधिवदुदीर्णदीप्तिमालम्" ॥ ३७ ॥

इति भट्टिकाव्ये सीताप्रत्याख्यानं नाम विंशतितमः सर्गः ॥

(तिङन्तकाण्डे लोड्-विलासः सप्तमः परिच्छेदः ।)

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34. "And Oh Lakṣmaṇa, prepare a burning pyre, the antidote of this censure ; let either Rāma be satisfied with me today or may the fire burn (me) out, the sinner."

35. Then after seeing the burning pyre arranged by Lakṣmaṇa with the consent of Rāma, Sītā, having gone round Rāma from the right, addressed a declaration to Rāma :

36. "Oh Rāma, suspected by you, I sacrifice my body in the fire. May you all, including the monkeys, understand and listen.

37. "Oh Fire of a blazing form, burn me out, (if I be) violated (sullied) ; otherwise protect (me) like a friend (who is) disproved (to be) impure. Here, like the stream (trickle) of ghee for Vasu, have I, according to the prescribed rites, come to you who have shot out a garland of flames."

Here ends canto XX of Bhaṭṭikāvya named

THE REPUDIATION OF SITĀ

(Part VII of the Tiṅanta-kāṇḍa being the exemplification of loṭ)

अथ एकविंशः सर्गः

समुत्क्षिप्य ततो वह्निर्मैथिलीं राममुक्तवान् ।
"काकुत्स्थ ! दयितां साध्वीं त्वमाशङ्किष्यथाः कथम् ॥ १ ॥

नाऽभविष्यदियं शुद्धा यद्यपास्यमहं ततः ।
न चैनां पक्षपातो मे धर्मादन्यत्र राघव ! ॥ २ ॥

अपि तत्र रिपुः सीतां नाऽर्थयिष्यदुर्मतिः ।
क्रूरं जात्ववदिष्यच्च जात्वस्तोष्यच्छ्रियं स्वकाम् ॥ ३ ॥

सङ्कल्पं नाऽकरिष्यच्च तत्रेयं शुद्धमानसा ।
सत्याऽमर्षमवाप्स्यस्त्वं राम: सीतानिबन्धनम् ॥ ४ ॥

त्वयाऽऽद्रक्ष्यत किं नाऽस्याः शीलं संवसता चिरम् ।
अदर्शिष्यन्त वा चेष्टाः कालेन बहुना न किम् ॥ ५ ॥

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1. Thereafter, having lifted up the Mithilā princess, God Fire spoke to Rāma (these) words : "Oh Rāma, how did you suspect (your) chaste, beloved (wife) ?

2. "I would certainly not have protected her if she were not pure ; I have no partiality towards anything else than *Dharma* (righteousness).

3. "Had the enemy not been evil-minded, he would not once have solicited Sītā, spoken wickedly and praised his own riches.

4. "And, this pure-minded one never entertained a desire therein (for him). (I cannot understand how) you, Rāma, attained a true wrath upon Sītā.

5. "Living together for long, was her character not observed, or were her activities not watched for a long time by you ?

यावज्जीवमशोचिष्यो नाऽहास्यश्चेदिदं तमः ।
भानुरप्यपतिष्यत् क्ष्मामक्षोभिष्यत चेदियम् ॥ ६ ॥

समपत्स्यत राजेन्द्र ! स्त्रैणं यद्यत्र चापलम् ।
लोकपाला इहाऽऽयास्यंस्ततो नाऽमी कलिद्रुहः ॥ ७ ॥

आश्चर्यं यच्च यत्र स्त्री कृच्छ्रेऽवत्स्यंन् मते तव ।
त्रासादस्यां विनष्टायां किं किमालप्स्यथाः फलम् ॥ ८ ॥

यत्र यच्चाऽमरिष्यत् स्त्री साध्वसाद् दोषवर्जिता ।
तदसूयारते लोके तस्या वाच्यास्पदं मृषा ॥ ९ ॥

अमंस्यत भवान् यद्वत् तथैव च पिता तव ।
नाऽऽगमिष्यद् विमानस्थः साक्षाद् दशरथो नृपः ॥ १० ॥

नाऽकल्प्स्यत् सन्निधिं स्थाणुः शूली वृषभवाहनः ।
अन्वभाविष्यताऽन्येव मैथिली चेत् पतिव्रता ॥ ११ ॥

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6. "If you would not discard this illusion, you would repent as long as there is life (in you). If this one were agitated, even the Sun would fall down on the earth.

7. "If rashness, natural to womanhood, had occurred here (in Sītā), then the protectors of the worlds who hate sin would not have come here.

8. "Oh wonder, what and where ? If a woman, on your consent would abide in torment, Oh, what fruit would you acquire, if she be destroyed due to fear ?

9. "What and where ? If a woman devoid of vice (crime) would die through fear, it would wrongly be an object of censure in (this) world addicted to envy.

10. "And if your father had thought just as you (did), (he) King Daśaratha would not have come here in person, seated in a plane.

11. "The trident-bearing Sthāṇu (Śiva) who has a bull

आनन्दयिष्यदागम्य कथं त्वामरविन्दसत् ।
राजेन्द्र ! विश्वसूर्धाता चारित्र्ये सीतया क्षते" ॥ १२ ॥

प्रणमन् ब्रह्मणा प्रोक्तो राजकाधिपतिस्ततः ।
"नाऽशोत्स्यन्मैथिली लोके नाऽऽचरिष्यदिदं यदि ॥ १३ ॥

नाऽमोक्ष्याम वयं शङ्कामिहाधास्यन्न चेद्भवान् ।
किं वा चित्रमिदं युक्तं भवान् यदकरिष्यत ॥ १४ ॥

प्रावर्तिष्यन्त चेष्टाश्चेदयाथातथ्यवत् तव ।
अनुशास्ये त्वया लोके रामाऽवत्स्यँस्तरां ततः" ॥ १५ ॥

प्रणमन्तं ततो राममुक्तवानिति शङ्करः ।
"किं नारायणमात्मानं नाऽभोत्स्यत भवानजम् ॥ १६ ॥

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for conveyance, would not have effected (his) presence here, if Sītā had been enjoyed by someone else.

12. "How would the Creator of the universe, God Brahmā, sitting on a lotus, have delighted you, oh King of kings, if Sītā's character were sullied ?"

13. Thereafter the saluting Lord of the circle of Kings was spoken to by Brahmā : "If Sītā had not performed this, then she would not have been in (the eyes of) the world.

14. "We would not have discarded suspicion, if you had not set here this act (the fire ordeal). Or what is strange in that you did what was proper.

15. "If your activities had proceeded without accordance to truth, then, Oh Rāma they would have been still more (so) among the people to be disciplined by you."

16. Then Śaṅkara spoke thus to Rāma who saluting, "What ? Did you not remember yourself (as) the unborn Nārāyaṇa ?

कोऽन्योऽकर्त्स्यदिह प्राणान् दृप्तानां च सुरद्विषाम् ।
को वा विश्वजनीनेषु कर्मसु प्राघटिष्यत ॥ १७ ॥

दैत्यक्षये महाराज ! यच्च यत्राऽघटिष्यथाः ।
समाप्ति जातु तत्रापि किं नाऽनैष्यस्त्वमीहितम्" ॥ १८ ॥

तातं प्रसाद्य कैकेय्या भरताय प्रपीडितम् ।
सहस्रचक्षुषं रामो निनंसुः परिपृष्टवान् ॥ १९ ॥

प्रेता वरेण शक्रस्य प्राणन्तः कपयस्ततः ।
संजाताः फलिनानम्ररोचिष्णुद्रुमसद्रवः ॥ २० ॥

भ्रमरकुलाकुलोल्बण-सुगन्धिसपुष्पतरु-
स्तरुणमधूकसम्भव-पिशङ्गिततुङ्गशिखः ।
शिखरशिलान्तराल-परिक्लृप्तजलावसरः
सरसफलश्रियं स विततान सुवेलगिरिः ॥ २१ ॥

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17. "And who else here would have destroyed the life-breaths of the enemies of the gods ? Or, who would have applied (himself) to deeds beneficial to all the people ?

18. "Oh Emperor, in whatever (incarnation) and wherever you exerted in (bringing about) the destruction of the demons, why did you not, even once, carry to a finish (your) undertaking therein only ?"

19. Having pleased his father who had been harassed excessively by Kaikeyī for the sake of Bharata, Rāma desirous of bowing down, saw Indra.

20. Then, by the boon of Indra, the dead monkeys, who began breathing, (again) became denizens of fruit-bearing trees bent low and resplendent.

21. That Suvela mountain which had flowering trees, intensely fragrant and crowded with swarms of bees, whose lofty summit was rendered golden brown by the fresh flowers of the

संवाद्भिः सकुसुमरेणुभिः समीरंर् आनम्रैर्बहुफलधारिमिर्वनान्तैः ।
श्च्योतद्भिर्मधुपटलैश्च वानराणाम् आप्यानो रिपुवधसम्भवः प्रमोदः ॥ २२ ॥

आयान्त्यः स्वफलभरेण भङ्गुरत्वं
भृङ्गालीनिचयचिता लतास्तरूणाम् ।
सामोदाः क्षितितलसंस्थितावलोप्या
भोक्तॄणां श्रममुदयं न नीतवत्यः ॥ २३ ॥

इति भट्टिकाव्ये सीतासंशोधनं नाम एकविंशतितमः सर्गः ॥

(तिङन्तकाण्डे लृङ्-विलासो नाम अष्टमः परिच्छेदः ।)

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madhuka trees (and) from the interspaces of the rocks on whose summits down-flowing streams of water were produced, spread out a luxuriance (glory) of juicy fruits.

22. By the blowing breezes full of the pollen of flowers, by the slightly curved outskirts of the forest which bore ample fruits, and by the dripping honeycombs was enhanced the monkeys' rapturous delight arising out of the killing of the enemies.

23. Reaching a breaking point on account of their own fruit-load, the creepers on the trees covered with throngs of rows of bees, full of fragrance, pluckable by one seated on the surface of the ground, did not bring any rise of fatigue to those who enjoyed (them).

Here ends canto XXI of Bhaṭṭikāvya named

THE TESTING THE PURITY OF SITA

(Part VIII of Tiṅanta-kāṇḍa being the exemplification of lṛṅ)

अथ द्वाविंशः सर्गः

ततो रामो हनूमन्तमुक्तवान् हृष्टमानसम् ।
''अयोध्यां श्वः प्रयातासि कपे ! भरतपालिताम् ॥ १ ॥

गाधितासे नभो भूयः स्फुटन्मेघघटावलि ।
ईक्षितासेऽम्भसां पत्युः पयः शिशिरशीकरम् ॥ २ ॥

सेवितासे प्लवङ्ग ! त्वं महेन्द्राद्रेरधित्यकाः ।
व्युत्क्रान्तवर्त्मनो भानोः सहज्योत्स्नाकुमुद्वतीः ॥ ३ ॥

चन्दनद्रुमसंच्छन्ना निराकृतहिमश्रथाः ।
दर्शितारस्त्वया ताश्च मलयोपत्यकाः शुभाः ॥ ४ ॥

NOW CANTO XXII

1. Then Rāma spoke to Hanūmān whose mind was delighted:, "Oh monkey, tomorrow you will proceed to Ayodhyā, governed by Bharata.

2. "Once again, you will plunge into the sky with its rows of clouds parted, will see the water of the Lord of waters (Ocean) having cool spray.

3. "Oh monkey, you will enjoy the tablelands possessed of moonlight and moon-lotus plants of the Mahendra mountain which has transgressed the path of the sun.

4. "And by you will be beheld those beautiful lowlands of the Malaya (mountain), that are veiled under sandal trees and have sighted the moon.

प्रतन्व्यः कोमला विन्ध्ये सहितारः स्यदं न ते ।
लताः स्तबकशालिन्यो मधुलेहिकुलाकुलाः ॥ ५ ॥

द्रष्टासि प्रीतिमानारात् सखिभिः सह सेविताम् ।
सपक्षपातं किष्किन्धां पूर्वक्रीडां स्मरन् मुहुः ॥ ६ ॥

त्वया सन्दर्शितारौ ते माल्यवद्दण्डकावने ।
उपद्रुतश्चिरं द्वन्द्वैर् ययोः विलशितवानहम् ॥ ७ ॥

आप्तारौ भवता रम्यावाश्रमौ हरिणाकुलौ ।
पुण्योदकद्विजाकीर्णौ सुतीक्ष्णशरभङ्गयोः ॥ ८ ॥

अतिक्रान्ता त्वया रम्यं दुःखमत्रेस्तपोवनम् ।
पवित्रचित्रकूटेऽद्रौ त्वं स्थातासि कुतूहलात् ॥ ९ ॥

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5. "On the Vindhya (mountain) the very slender and delicate creepers, shining with flower bunches and crowded with throngs of bees, will not bear your speed.

6. "Repeatedly remembering (your) former sports, you, who are full of delight, will observe lovingly, from near, Kiṣkindhā.

7. "By you will be seen, those two, the Mālyavān (mountain) and the Daṇḍaka forest where, overpowered by the pairs (of opposites, *viz.*, pleasure and pain etc.), I suffered pangs for long.

8. "By you will be reached the two charming hermitages, of Sutīkṣṇa and Śarabhaṅga—crowded with deer and full of holy water and brahmins.

9. "By you, the penance-grove of Atri shall be by-passed sorrowfully, (but) you will, out of curiosity, halt on the sacred Citrakūṭa mountain."

ततः परं भरद्वाजो भवता दर्शिता मुनिः ।
द्रष्टारश्च जनाः पुण्या यमुनाम्बुक्षतांहसः ॥ १० ॥

स्यन्त्वा स्यन्त्वा दिवः शम्भोर्मूर्ध्नि स्कन्त्वा भुवं गताम् ।
गाहितासेऽथ पुण्यस्य गङ्गां मूर्तिमिव द्रुताम् ॥ ११ ॥

तमसाया महानीलपाषाणसदृशत्विषः ।
वनान्तान् बहु मन्तासे नागराक्रीडसाक्षिणः ॥ १२ ॥

नगरस्त्रीस्तनन्यस्तधौतकुङ्कुमपिञ्जराम् ।
विलोक्य सरयूं रम्यां गन्ताऽऽयोध्या त्वया पुरी ॥ १३ ॥

आनन्दितारस्त्वां दृष्ट्वा प्रष्टारश्चावयोः शिवम् ।
मातरः सह मैथिल्या तोष्टा च भरतः परम् ॥ १४ ॥

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10. "Thereafter will be seen by you the sage Bharadvāja and you will be perceived (also) by the holy people whose sins are destroyed by the waters of river Yamunā.

11. "You will then be diving into the Ganges, like a melted image of righteousness that had come down to the earth after flowing and flowing in the heaven and jumped down on the head of Śiva.

12. "You will very much admire, along river Tamasā, the forest regions whose lustre is similar to huge sapphire rocks and which bear witness to the sports of the citizens.

13. "After having seen the attractive Sarayū river, yellowish-red with the saffron applied to and then washed away from the breasts of the ladies of the city, the City of Ayodhyā will be reached by you.

14. "Having seen you, (my) mothers will rejoice and enquire about the welfare of both of us along with that of the Mithilā Princess, and Bharata will exult extremely.

आख्यातासि हतं शत्रुमभिषिक्तं विभीषणम् ।
सुग्रीवं चार्जितं मित्रं सर्वाश्चाऽऽगामुकान् द्रुतम् ॥ १५ ॥

गन्तारः परमां प्रीतिं पौराः श्रुत्वा वचस्तव ।
ज्ञात्वैतत् सम्मुखीनश्च समेता भरतो ध्रुवम् ॥ १६ ॥

गते त्वयि पथाऽऽनेन वयमप्यंहितास्महे ।
लब्धाहेऽहं धृतिं प्राप्ते भूयो भवति सम्मुखे" ॥ १७ ॥

गते तस्मिन् गृहीताऽर्थे रामः सुग्रीवराक्षसौ ।
उक्तवान् "श्वोऽभिगन्तास्थो युवां सह मया पुरम् ॥ १८ ॥

द्रष्टास्थस्तत्र तिस्रो मे मातॄस् -स्तुष्टान्तरात्मनः ।
अत्यन्तीनं सखित्वं च प्राप्तास्थो भरताश्रयम् ॥ १९ ॥

नैवं विरहदुःखेन वयं व्याघानितास्महे ।
श्रमोऽनुभाविता नैवं भवद्भ्यां च वियोगजः ॥ २० ॥

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15. "You will report about the slain enemy, coronated Vibhīṣaṇa and befriended Sugrīva—all (of whom are) about to arrive (there) soon.

16. "On hearing your statement, the citizens will attain great delight and, on knowing this, Bharata will surely come out to meet (welcome) you.

17. "You having gone by this route, we too shall proceed. I shall acquire satisfaction when you will again arrive facing (me)."

18. He, who had comprehended the substance (of the message) having been gone, Rāma said to Sugrīva and the demon, "Tomorrow you two will go with me to (my) city.

19. "There, you two will see my three mothers whose inner souls are satisfied and will acquire the far-reaching friendship entertained by Bharata.

20. "Thus we shall not be struck by the agony of

एवं युवां मम प्रीत्यै कल्प्तास्थः कपिराक्षसौ ! ।
गन्तुं प्रयतितासाथे प्रातः सह मया यदि ॥ २१ ॥

उक्तवन्तौ ततो रामं वचः पौलस्त्यवानरौ ।
"अनुग्रहोऽयं काकुत्स्थ ! गन्तास्वो यत् त्वया सह ॥ २२ ॥

अनुमन्तास्वहे नाऽऽवां भवन्तं विरहं त्वया ।
अपि प्राप्य सुरेन्द्रत्वं किं नु प्रत्तं त्वयाऽऽस्पदम्" ॥ २३ ॥

ततः कथाभिः समतीत्य दोषामारुह्य सैन्यैः सह पुष्पकं ते ।
सम्प्रस्थिता वेगवशादगाधं प्रक्षोभयन्तः सलिलं पयोधेः ॥ २४ ॥

सेतुं महेन्द्रं मलयं सविन्ध्यं समाल्यवन्तं गिरिमृष्यमूकम् ।
स दण्डकारण्यवर्तीं च पम्पां रामः प्रियायाः कथयन् जगाम ॥ २५ ॥

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separation and by you two the distress arising out of separation will thus not be experienced.

21. "Oh Monkey and Demon, if you will exert in the morning to go along with me, you two will thus prepare for my delight."

22. Thereafter Vibhīṣaṇa and the Monkey (Sugrīva) addressed (these) words to Rāma, "This, Oh Rāma, (is) a favour that we two shall go with you.

23. "We two shall not consent to impending separation from you, even on acquiring the status of the Lord of the gods. What then of a position bestowed by you."

24. After having passed the night, they, along with army, having mounted the Puṣpaka, took off, agitating the unfathomable waters of the ocean under the impact of (their) speed.

25. Rāma travelled, explaining to Sītā about the bridge (over the sea), the Mahendra (mountain), the Malaya along with the Vindhya, and the Ṛṣyamūka mountain along with the Mālyavān, and the Pampā lake together with the Daṇḍaka forest :

"एते ते मुनिजनमण्डिता दिगन्ता:
शैलोऽयं लुलितवन: स चित्रकूट: ।
गङ्गेयं सुतनु ! विशालतीररम्या"
मैथिल्या रघुतनयो दिशन्ननन्द ॥ २६ ॥

"शिञ्जानभ्रमरकुलाकुलाग्रपुष्पा:
शीताम्भ:प्रविलयसंप्लवाभिलीना: ।
एते ते सुतनु ! पुरीजनोपभोग्या
दृश्यन्ते नयनमनोरमा वनाऽन्ता: ॥ २७ ॥

स्थानं न: पूर्वजानामियमधिकमसौ प्रेयसी पूरयोध्या
दूरादालोक्यते या हुतविविधहवि:प्रीणिताशेषदेवा ।
सोऽयं देशो रुवन्तं पुरजनमखिलं यत्र हित्वा प्रयातौ
आवां सीते ! वनान्तं सह धृतधृतिना लक्ष्मणेन क्षपान्ते" ॥ २८ ॥

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26. "These (are) the ends of the quarters adorned by the sage-folk ; this (is) the Citrakūṭa mountain whose forests are shaken. Oh beautiful-bodied one, this (is) the Ganges delightful with its vast banks." Pointing (them) out to Sītā, Rāma rejoiced.

27. "Oh Sītā of charming form, here are seen the forest regions wherein the tips of the flowers are swarmed by throngs of humming bees, which are enveloped all over by the surge caused by the complete absorption of cool water, enjoyable for the people of the city (and) attractive to the eyes.

28. "This, the place of our ancestors, this very dear city of Ayodhyā wherein all the Gods without a remnant are propitiated with various oblations offered (to them), is seen from afar ; this, Oh Sītā, is the region from where having left all the citizen-folk weeping, we two, along with Lakṣmaṇa who had sustained his courage, went at the end of the night to the sylvan region."

तूर्याणामथ निःस्वनेन सकलं लोकं समापूरयन्

विक्रान्तैः करिणां गिरीन्द्रसदृशां क्ष्मां कम्पयन् सर्वतः ।

सानन्दाश्रुविलोचनः प्रकृतिभिः सार्धं सहाऽन्तःपुरः

सम्प्राप्तो भरतः समारुतिरलं नम्रः समं मातृभिः ॥ २९ ॥

अथ ससम्भ्रमपौरजनावृतो भरतपाणिधृतोज्ज्वलचामरः ।

गुरुजनद्विजवन्द्यभिनन्दितः प्रविशति स्म पुरं रघुनन्दनः ॥ ३० ॥

प्रविधाय धृतिं परां जनानां युवराजं भरतं ततोऽभिषिच्य ।

जघटे तुरगाध्वरेण यष्टुं कृतसम्भारविधिः पतिः प्रजानाम् ॥ ३१ ॥

(अथ काव्यप्रशस्तिः)

इदमधिगतमुक्तिमार्गचित्रं विवदिषतां वदतां च सन्निबन्धात् ।

जनयति विजयं सदा जनानां युधि सुसमाहितमैश्वरं यथास्त्रम् ॥ ३२ ॥

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29. Thereafter, pervading the whole world with the loud blare of the trumpet, causing the earth to quake on all sides by the strides of the monkeys, (by Rāma) was reached Bharata along with the mothers accompanied by the ladies of the harem, with the subjects and in the company of Māruti, – Bharata whose eyes bore tears of joy and who was amply bowed down (in salutation).

30. Now, surrounded by the bustling citizen-folk (and) congratulated by the elderly persons, brahmins and bards, Rāma over whom a chowrie was held in Bharata's hand, entered the city.

31. Having inspired the highest contentment among the people, then having crowned Bharata to the Crown-Prince's office, the Lord of the subjects who had made arrangements for the (necessary) materials, busied himself for performing the Horse-sacrifice.

(**Now the Kāvyapraśasti**)

32. Striking by (its) ways of expression and well embellished, (when) studied, this (epic) by means of its excellent composition always produces victory for the discoursing and

दीपतुल्यः प्रबन्धोऽयं शब्दलक्षणचक्षुषाम् ।
हस्तामर्ष इवाऽन्धानां भवेद् व्याकरणादृते ॥ ३३ ॥

व्याख्यागम्यमिदं काव्यमुत्सवः सुधियामलम् ।
हता दुर्मेधसश्चाऽस्मिन् विद्वत्प्रियतया मया ॥ ३४ ॥

काव्यमिदं विहितं मया वलभ्यां श्रीधरसूनुनरेन्द्रपालितायाम् ।
कीर्तिरतो भवतान्नृपस्य तस्य प्रेमकरः क्षितिपो यतः प्रजानाम् ॥ ३५ ॥

इति श्रीभट्टिकाव्ये अयोध्याप्रत्यागमनम् नाम द्वाविंशतितमः सर्गः ।

(तिङन्तकाण्डे 'लुङ्'-विलासः नवमः परिच्छेदः ।)

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debating people, just as a well-deployed missile, marvellous with its well-learnt ways of discharging, brings, on account of its being well-aimed, victory in a battle to the exerting and fighting people.

33. This composition is comparable to a lamp for those who possess the eyes (in the form) of grammar ; without grammar it may be like the touch of the hand of the blind.

34. Comprehensible with (the help of) a commentary, if this (epic) poem may becomes a festivity for the highly intelligent, (it is) enough. Those of deficient intellect have been disappointed by me in this regard, on account of (my) fondness for the learned.

35. This (epic) poem was composed by me in Valabhi, governed by Narendra, the son of Śrīdhara. May fame accrue to the king hereby, for the king is a producer of delight to the subjects.

Here ends canto XXII of Bhaṭṭikāvya named

RETURN TO AYODHYĀ

(Part IX of Tiṅanta-kāṇḍa in exemplification of luṭ)

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[*Note* : A minus sign (—) prefixed to line numbers indicates enumeration from bottom.]

Page	Line	Read	Page	Line	Read
3	1	ऋतुषु	73	1	समुत्तरन्ता०
4	12	Kekayī	75	4	सर्वत्राऽऽख्यदनामयम्
5	−10	Brāhmaṇa	77	8	दृष्ट्वा
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20	5	कर्णेजपैराहित०	,,	,,	दयितां
35	9	कार्णवेष्टकिकं	89	6	द्विरेफम्
38	12	०संह्लीर्णः	95	4	रामं
41	−10	that at all	102	−7	Svayamprabhā
42	12	श्रियमाशासते	112	1	व्यतिघ्नन्
44	10	सन्निधिः	115	2	पराक्रंस्त
47	9	विपक्षे	129	8	कुर्याम
,,	12	If he	,,	10	दुर्वृत्ताः
51	7	अधीयन्नात्म०	132	1	न दूरं
58	3	यशस्कर०	,,	14	sea, at the
60	−4	wife of Rāma			Mālyavān moun-
63	6	०शयिष्टेह			tain, is
,,	7	भरताग्रजः	133	14	Maghā
66	5	जनकसंभवाम्	139	4	उद्वृत्त०
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143	9	उच्चैरञ्चित०	251	2	चोपाधि०
144	1	जरित्वेव	257	18	fist-blow
151	3	कृषीद्वं	259	16	Aiṣīka
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167	7	भूभृतम्	261	7	नौषधीनां
193	17	beneficent	264	3	समगत कपिसैन्यं
194	16	cast out	275	4	अतृंहंस्तोमरैरलम्
207	2	स्वभावहीनैर्मृग०	284	7	धनुश्चाऽधूनयन्
224	3	पुरुकुरुर्वृषभाः	286	12	मूर्धानं
232	4	लुलुठे	311	5	रघोर्वंशः
233	7	शुचाऽऽथ	318	1	०धारिभिर्वनान्तैः

Bhaṭṭi-Kāvyam

M. A. KARANDIKAR
S. KARANDIKAR

This edition of the Bhaṭṭikāvya with English translation and notes is specially prepared for the students of Sanskrit Grammar who desire to follow the application of the grammatical rules of Pāṇini as illustrated in the Bhaṭṭikāvya.

The Bhaṭṭikāvya has been planned on a double level, narrative and illustrative. On the narrative plane, it deals with the life of Rāma. The illustrative plane is concerned with illustrating most of the Sūtras of Pāṇini. It is divided into four Kāṇḍas : (i) Miscellaneous rules (ii) Leading rules (iii) Rhetorics and (iv) Verbal formations : Tenses and Moods. It is strange that the poet includes rhetorics in grammar. The author's principal aim was the teaching of grammar, though he has never mentioned that the purpose of his work was to illustrate the Sūtras of Pāṇini and some figures of speech, metres and poetic qualities. However, this self-evident purpose has been unanimously understood by the different commentators who declare the Bhāṭṭikāvya to be a Dvyāśraya Kāvya.

Bhaṭṭi, has himself referred to his composition as a mere 'Kāvya'. It possesses most of the external and internal characteristics of an art epic. It has also given beautiful description of Autumn, Rainy season and rivers, trees, lakes.